The Missionary Herald

VOLUME CIV FEBRUARY 1908 NUMBER 2

THE Outlooks which appear in this number will not be of less interest to our readers than those published in the January issue of the *Herald*. Nor are we yet so far into 1908 as to make them untimely as forecasts. The Far East now commands attention; whoever can speak of it with understanding is eagerly heard. These Outlooks carry the weight of intimate and sympathetic knowledge.

More New Year Outlooks

MANY subscriptions to the *Missionary Herald* expire with the year. It is high time that all such were renewed. By a new amendment of the Postal Laws and Regulations ordered by the Postmaster General, to take effect January 1, 1908, unless subscriptions to monthly magazines are directly renewed within four months after the term for which they are paid, they may not any longer be counted in the legitimate list of subscribers, and copies mailed on account thereon will not be accepted at the second-class postal rate. Thus the Post-office Department will compel us to be more strict in cutting off from our list all who fail to renew their subscription before a third of the year is gone. Will those whom this rule is likely to affect kindly take notice and act in time? We do not want to lose one subscriber.

Renewal of Subscriptions

THE literature of missions abounds in discussion of their motives; and for the manifest reason that the question of motive is fundamental. Without a motive missions would not be started; without a motive, clear and kindling, they will not long be maintained. So the motive or motives — for it is not to be supposed there is but one — cannot be dropped out of sight or suffered to become vaguely held or doubtfully regarded.

The Foreign Missionary Imperative

From time to time the compelling motives must be declared anew. Each generation has not only the right but the duty to put them forth in its own language, using its approved tests of reality, proportion, and value; to add new motives as they appear in the light of the advancing kingdom; to eliminate from its appeal whatever has come to seem unfair or untrue.

We believe that many will welcome the discussion in this issue of the *Missionary Herald* of the motives that constitute the strongest appeal today. In form it is a series of individual opinions; taken together they show a virtual consensus that is significant. There is general agreement (1) that there are some new motives to be pressed, not in the sense that they were never recognized by any one before, but that they are now far more urgently felt by those who read the signs of the times. For example, in this era of thought upon the social message of Christianity, when the sense of the solidarity of the race is intensified by the breaking down of ancient barriers, and when the burning question of the day is, How shall the East and the West get on together? men's hearts are prepared for the appeal that the publishing of the good news of the kingdom of God the whole world over is the supreme service to the welfare of human society.

There is general agreement (2) that

underlying all the fresh forms of appeal and shiftings of emphasis which new times bring about there are motives that abide, primal and final; that these motives indeed may be resolved into one, "the love of God which is in Christ Jesus our Lord." In the missionary enterprise as in the business world, under all changes in type, method, or adaptation which time brings about, there is continually one undertaking. Business today rests upon the same motives as at the beginning: some wish to sell; others need to buy. Missions today rest upon the same imperative as in apostolic times: some know the love of God in Christ Jesus; others need to know it.

An Epochal Undertaking

SECRETARY BARTON'S article, which opens the Foreign Department of the month, sets forth the reasons for the action of the Committee, which it also records, looking to an immediate quest of funds to endow the higher institutions of learning associated with the American Board. Two million dollars seems a large sum of money; it is a large sum to spend for a city corner lot. But those who read the article will surely feel that it is a very modest sum with which to do the work that these higher schools accomplish. The comparison between the cost of maintaining educational institutions at home and abroad must make an appeal to some givers, who will see that they can do really large things for the world by a quite moderate investment.

The Challenge of These Times

ON another page will be found a summary of an article by Dr. Zwemer, which seems to us to be as important reading as has appeared in the world's news for many a day. We have been taught to think that Islam was particularly impregnable in her dominions; that she was confident, aggressive, and victorious on many fields of advance; that she was sweeping great sections of the world, notably in Africa, as with an irresistible flood. It appears that just after Christian missionaries gathered in Cairo, somewhat furtively and with doubt and fear upon the part of many, to press a more vigorous effort for the Mohammedan world, the leaders of Islam met in the same city to face the fact that their faith is declining and to consult as to what can be done to revive it.

It is time for Christians to recognize anew the call of their religion and to realize better than they yet have done what an amazing opportunity is ours in these last days. What does it mean that the other great religions of the world are giving way; that Buddhism is losing hold in Japan and China; that idols are dishonored, and that the old worship is neglected? What does it mean that India is honeycombed with religious as well as political unrest? And now what does it mean that Mohammedanism, that most aggressive foe of Christianity, the one other religion that in modern days has had the spirit of outreaching and of conquest — what does it mean that this also is by the judgment of its representative men regarded as losing its power? Do ministers and laymen in our churches really believe that Christianity is the universal religion; that we declare an all-conquering Christ, who lived and died and rose again for the world, and whose redeeming love and power are for all mankind? Do we really believe that the other faiths must wane before the light of the knowledge of the glory of God in the face of Jesus Christ? If so, what is the challenge of these times, when to us of this generation comes the majestic opportunity to press the advance! Dr. Zwemer's information sounds a new rallying call to the church of Christ today.

Famine Again

LAST year there was famine in China; now it is in India. Rains came in time to avert it in the Southern provinces, where the American Board missions are, but in the North there is a wide area doomed to want and suffering, at least till another harvest comes round. Relief works are being undertaken by the

government, and the missionaries in the regions afflicted are rendering their part, as so often before, in the effort to feed the starving.

To touch the American Board more closely comes the report of wretched conditions in Asiatic Turkey, where, not so much through unfavorable seasons as through political disturbances, crushing taxation, revolutionary outbreaks, and the interruption of industry, the price of food and all other costs of living have increased till they have become impossible to multitudes. The impoverishment of the districts traversed by many of our missionaries in Turkey is pitiful indeed; their letters indicate how they are suffering for the poor people, whose physical wants they can do so little to relieve.

A Kumi-ai Saint

By the passing from earth of Rev. T. Hara at Akashi, Japan, last October, there was lost to the Christian forces of that empire one who has been called "a spiritual giant." He graduated at Doshisha in 1888, was pastor at Shibata, Echigo, from 1888–95, and then at Akashi for several years, until compelled to resign by the progress of that dread tuberculosis which ended his life. For seven years he was a cheerful sufferer and a writer of books, and through his deeply spiritual temper was a blessing to all the churches.

Three Opinions of India

Rev. H. G. Bissell on his journey to India had interesting interviews with three men of note, who were his fellow-voyagers each for a part of the way. One was an Italian consul-general, another a Parsee architect of Bombay, the third a major of the British army returning to India after a brief furlough. The observations of these men concerning Indian affairs, missionary work in India, the prospect of political and religious changes in the Indian empire, etc., were drawn out by the wide-awake missionary. The consul-general thought Lord Curzon the strongest personality ever in the vice-regal office in India, and that the problems of political India are not to be solved by military tactics, but by the civil arm of the government. He had a high opinion of what the British government had done in India; no other world power could have done it, and there is no parallel to it existing in the world's colonial governments. To be sure the masses are very largely untouched, but a start has been made at least. He believed in education for India that should combine industrial

REV. T. HARA

with intellectual training. Scientific agriculture is India's salvation from famine. Missionary work he thought to be still in its infancy in India. There has not been time yet for such work to bear the desired fruits in such a country. Moral earthquakes are not so frequent as physical. We must remember how many centuries the inhabitants of India have been dominated by prejudice and superstitions, whose frigid influence we know but in small part.

The Parsee architect affirmed that in all the agitation in India a Parsee has never led. They have always backed up the government. He also praised the work of the British government in India. The present agitation he feels is hardly below the surface. There is none in the Bombay state. He feels that the British government could give India more local representation with great benefit, but that India is not capable yet of using more representation in Parliament. He thinks that India holds by far more friends than enemies to government; that millions would gladly face an opportunity to serve the crown if the call came.

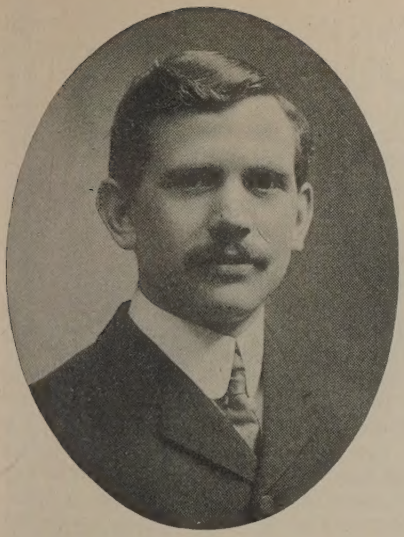
The British major was very friendly to the missionary party on board the steamer. He thinks that times have changed since every Englishman in service in India felt that the honor of his country and his queen's name depended upon his action in the presence of other peoples. Englishmen are not so sensitive now to the name they bear. Further, he thinks higher education in India is not an unmixed good. The trouble is that this education of the intellect is not joined with strong moral training. The neutrality of the British government on these questions makes the need of some supplementary institutions to supply the moral quality very obvious. All such help is a great blessing to India. The present unrest in India is due in part to the changed attitude of the English as referred to above. What India wants she will not now get for a much longer time, for she has blundered in the method of her asking. We all must recognize in India today a great and rare opportunity to help a people to know themselves and to come to the higher ideals which the best in the West sets up before them.

Scattering Information

A NEW plan of distributing the *American Board Almanac* was tried this year. To the pastors of five hundred of the larger Congregational churches were sent packages of ten Almanacs each, with the request that they display them at some meeting and give those interested a chance to take one then and there, leaving a dime in payment. The reason for trying this method was the obvious difficulty of getting people to write an order and send ten cents for anything. It was believed that if the Almanacs could be bought on the spot they would find purchasers easily. The results seem to justify the method. Remittances have been received already from more than a quarter of the ministers; many of them express their approval of the plan; some say they could easily have sold more; not a few have sent for more to meet an awakened demand. It is too early yet to measure the full success of the venture, but we hope to hear from the churches not yet reported before another month. It will be a gain indeed if we can get 5,000 more Almanacs into Congregational homes this year than hitherto.

Missionary Enterprise in England

WE are accustomed to think that ours is the country of bold undertakings and that new schemes in missions, as in other matters, are apt to originate here. Behold the daring of our cousins across the sea, who are preparing to hold in London next June a great missionary exhibition, to be called "The Orient in London." How large and elaborate this presentation of missionary work will be may be judged from the fact that the estimated expense is $35,000. The representation of missionary scenes will be both artistic and realistic. One of the promenades of the exhibition is to represent an Eastern street, with the various courts lining the roadway. Mr. Moss, who managed the Romsey Pageant which charmed England recently, has been engaged to present for this exhibition a pageant entitled, "Darkness and Light," representing the contrast between heathenism and Christianity. Ten kindred societies are expected to have courts or stalls at the exhibition. It is certain to be a great



DR. CHARLES T. SIBLEY

display and advertisement of modern missionary work.

Recruits for the Philippines

THE physician, long sought for to aid in the missionary work of the American Board in Mindanao, Philippine Islands, has at last been found in the person of Dr. Charles T. Sibley. Dr. Sibley was born in England, but came to this country when a lad with his parents, who now reside in Gloucester, Mass. While living in Ludlow, Mass., in 1891, he united with the Union Church of that place. His studies were pursued at the Mt. Hermon School, where he became a Student Volunteer in 1899. His medical course of four years was taken in the New York Medical College; since he has been engaged in general medical practice. He leaves an exceptionally fine opening for a young physician, because of his deep conviction that the work in the Philippines is one to which the Lord calls him. In this work he is to be supported by the Mindanao Medical Association, an organization of gentlemen in New York who are greatly interested in the Philippines, and who desire, in connection with the American Board, to provide a hospital on the island of Mindanao, where Rev. Mr. Black is now located. Mrs. Sibley, whose maiden name was Annie E. Short, was born in London, Canada, and, after pursuing her studies in the public schools of Toronto and the Dunham Ladies' College, received a full training as a nurse, and has since served in that capacity. Both Dr. and Mrs. Sibley seem exceptionally qualified for the undertaking upon which they are entering with much enthusiasm. Through this generous aid of the Mindanao Medical Association our work in the Philippines will take on new life, with promise of vigorous if not rapid growth.

MRS. ANNIE E. SIBLEY

IS ISLAM WANING?

UNDER this title Dr. S. M. Zwemer contributes to the *Christian Intelligencer* of December 18, 1907, information of quite unusual importance. It seems that unbeknown to the Christian world conferences of Mohammedans have been held to discuss the decay of Islam. The first of these conferences was held in 1899, at Mecca. A little book recently published, and already carried to its second edition, contains the minutes of this meeting. Twenty-three leading Moslems from every nation under heaven met for this conference, and for two solid weeks discussed the reasons for the decline of their religion and the means by which the tendency could be checked and new life imparted to the faith. The doctors disagreed as to the remedy, but they unitedly declared that there were no less than fifty-eight reasons — one more, it is suggested, than the varieties of Heinz pickles — for the dangerous condition of the patient. Some of the reasons given were: the doctrine of fatalism; ascetic practices; the opposition of science; the rejection of religious liberty; Ottoman rule; neglected education and inactivity due to the hopelessness of the case.

Word has just come that a second conference, similar to that at Mecca, was held in the Grand Continental Hotel of Cairo last November. All the learned sheiks, pashas, and beys were present, together with editors, judges, lawyers, and other notables, Christian as well as Moslem. A distinguished Moslem from Russia seems to have been the leading speaker. His theme was, "The Causes of the Decay of Islam." In the course of his address he called upon Moslems to arise from their lethargy, open schools, and teach all the children (how untrue to Islam!) that they may be able to meet the demands of the new age, and urged the holding of a Pan-Islamic Congress to consider the cause of the loss of Moslem influence and power in the world. A committee was appointed with power to call such a congress. Commenting on these facts which he reports, Dr. Zwemer says it is clear that Islam is beginning to waver. The mass of Mohammedans who are full of fanatical zeal, and who read with perfect confidence the wild boasts of the Constantinople press, may still think that Islam is sweeping the world and holds in itself the welfare of all nations and peoples, but those who live under Christian rule in Algeria, Egypt, and India disagree with this estimate of their religion and its prospects. And indeed there is no doubt that Islam is a hopeless cause when it stands face to face with the open Bible and modern civilization. The attempts to reform it for the modern world are vain. New wine cannot be put into old wineskins without bursting them. The new patch on the old garment in Egypt and India has only made the rent worse.

We have used freely the facts and even the language of Dr. Zwemer's article in order to put clearly before our readers its remarkable information. No man is better qualified than Dr. Zwemer to speak with authority concerning movements of thought and life in the Mohammedan world. We may therefore take heart from his confident assertion, "It is daybreak everywhere, even in the Mohammedan world." And we may take to heart the question which fills out the title of his article, "Is Islam waning, and shall we press the advantage?"

OUTLOOKS IN THE FAR EAST

IN JAPAN

By SIDNEY L. GULICK, D.D., of Kyoto

THE invisible kingdom of God is growing apace, and the coming year is not likely to see any material modification of Japan's well-established attitude of welcome to all that is good and true and beautiful. But these things need to be exemplified and commended to her in life and deed as well as in word.

The fortunes of the visible organized church, however, are not so easy to forecast. The success of the Christian propaganda in Japan is still closely connected with international and interracial problems. The good impression made upon Japan by the friendliness of the United States during the recent war, the conspicuous service rendered by the Young Men's Christian Association to the soldiers engaged in that terrific struggle, the evidence of international amity and brotherliness afforded by the late World's Students' Federation Conference, all promoted a friendly attitude toward Christianity. Not for twenty years have there been so many enrolled inquirers and candidates for baptism as during 1907.

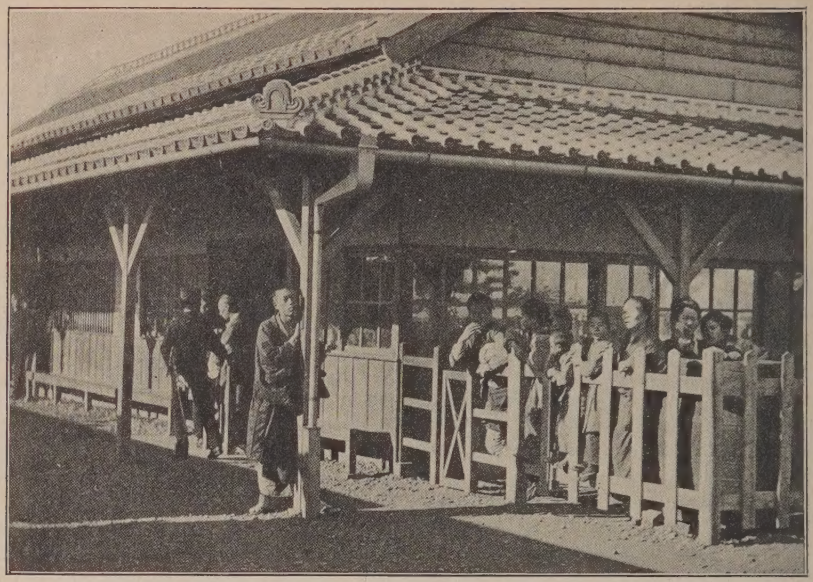
But recent anti-Japanese demonstrations on the Pacific coast, persistent though unfounded assertions in American papers of Japan's warlike preparations and intentions, and the apparently widespread and profound distrust of Japan's motives and dislike of her people have stirred the nation's resentment not a little, and seem to be annulling her favorable attitude to organized Christianity. The question is being raised whether the Christians of the United States are in control of the situation or not. Are they in earnest with their Christian doctrine of divine Fatherhood and universal brotherhood? If so, how can such things take place and such suspicions be harbored? The unjust deeds and unkind words of individuals and newspapers in the United States seem not unlikely to do much harm to the Christian cause in Japan.

Within herself Japan's chief political problems are concerned with the assimilation of Korea. It is too soon yet to speak with full assurance, but the recent visit of the crown prince of Japan to Korea seems to assure a new and a better relation between the two countries. Nevertheless, until the conduct of the Japanese military authorities in Korea has more regard for the personal rights of Koreans, it may be doubted if her assimilative efforts will be wholly peaceful or successful.

Educationally Japan is not likely to remit her efforts to give all her youth the best possible training. The schools are overflowing, especially those at the top.

Within the Christian churches the problem of entire freedom from missionary control will not subside until freedom has been fully attained. While the problem is acute among Presbyterians and Episcopalians, it does not exist among the Kumi-ai (Congregational) churches, who are all self-governing by the very nature of their polity and organization. The relations between these churches and the missionaries of the American Board were never more cordial, and nothing seems likely from the present outlook to change that relation.

The most hopeful sign of the times from a Christian standpoint is the growing energy and success of these fifty self-supporting and forty aided Kumi-ai churches in aggressive evangelistic work, for which they have



A RAILWAY STATION IN JAPAN

already raised nearly two thousand yen for the coming year.

The Kumi-ai churches and the missionaries of the American Board in Japan enter on the new year with earnest prayers and high hopes.

IN CHINA

By ARTHUR H. SMITH, LL.D., of Pang-Chuang

SUCH an outlook must take careful account of current political conditions. Since Boxers failed in 1900, and since Japan beat Russia in 1905, China is stirred with a new ambition, "China for the Chinese." Since foreigners cannot be expelled, the intention is to limit their activities, and especially to grant no new concessions. A "constitution" for China, local "self-government" as a preparation for a "parliament," the abolition of race distinctions between Manchu and Chinese, and perhaps compulsory universal education — these are the ideals of a liberal party, at present in the ascendant, but strongly antagonized by the conservatives.

As yet the new education advances with but halting steps. The assassination of the governor of Anhui by a student returned from Japan was an event of prime importance. It excited general alarm, threw a shadow over all Chinese students in Japan, and ought to lead to sending many more to America. The first woman students, four in number, ever sent out by the government left in August for the United States. In general nearly all the government schools are at present disappointing in quality of instruction and in results.

By the Russo-French railway Shansi has been made accessible. The Chinese are trying to build several lines by themselves, and are making a little progress. The secular press is gaining in influence, and is endeavoring to assert itself in the face of a jealous

A RAILWAY STATION IN CHINA

government. Opium repression has made unexpected progress, and unfriendly critics are now convinced of the sincerity of the government; but though opium-smoking officials, soldiers, etc., are cashiered, the practice of official licensing and monopoly is highly objectionable.

The great centennial conference in Shanghai unified action in missionary lines as never before, working out through large and representative committees. In Chihli, Honan, and Shantung practical federation has been adopted, greatly promoting efficiency. In many parts of China there is an unexampled opportunity, in some places even a demand for religious instruction. Evangelistic, educational, medical, literary agencies in China should all have immediate re-enforcement. In some missions every station is undermanned. We must have our ablest men and women for constructive work.

We need prayer, men, means, but the greatest of these is prayer. In this all can help, and must help. The movement for the educating of the rising generation of Christians at home and the Laymen's Movement are our main hope. Christian missions, begun in China a century ago, have been active for two generations. China is in transition, so too are missions in China. Only by a great, a uniform, and a wisely planned advance can we make them the influential factor which they ought to be in the new China.

IN INDIA

By Rev. JUSTIN E. ABBOTT, D.D., Bombay

THE progress that India is making is obscured to the superficial observer by the fact that he is unable to distinguish between what is due to the initiative of the British government and what is due to the initiative and pressure of India herself. Her progress can be properly measured only by seeing what she is definitely aiming for, not what she is receiving at the hand

of a foreign, though benevolent government.

So far as the great mass of the 300,000,000 people of India is concerned, it has been little affected by contact with a Western people or Western thought; but its potentiality is great. Individuals have been brought under Christian training; the resulting large body of Indian Christians, Catholic and Protestant, now numbering about 3,000,000, is not only growing numerically, but intellectually and morally. All walks of life are being entered by these converts, from that of the artisan to the highest professions. And there are not lacking signs that the revolution of thought in the educated classes is permeating downwards among the ignorant and superstitious of the great non-Christian mass. The process must be a slow one; the inertia to be overcome is great. But already here and there even the lowest castes are being stirred, so that bodies of them are appealing for better opportunities for education and advancement.

When we come to the educated class, the brain of India, made up of all castes and creeds, the outlook is very different. Indian intelligence is making wonderful strides. As her higher education is altogether through the avenue of the English language, it has brought her under the same elevating ideas that influence the English-speaking West. Her intellectual ideas, by the natural process of assimilation, are becoming akin to ours, and this almost unconsciously to herself. An educated Indian is no longer to be thought of as differing essentially from an educated Englishman or American. While the environment of social customs and traditions makes a gulf between the West and the East, in the sphere of intelligence the Aryan of the West and the Aryan of the East stand on the same level.

Morally. No people in the world lives up to its ideals; India does not. But the moral ideas of the West that have come to India, and, once come, have grown in a congenial soil, are the standards of her best men. Hindus, Mohammedans, and Christians can now join easily in relief work and in social reform because of the same ethical outlook.

BOYS IN BOMBAY SCHOOL

These boys willingly do their own laundry work to save the cost to the school; the sign of a new spirit in India

Religiously. For so vast a people changes must be slow. The lower strata are too low intellectually to feel deeply the impulse of the new ideas. In the educated class, however, these ideas find a home, and the old and the new meet in a struggle wherein the new conquers. India is thus unconsciously to herself becoming Christian; Christian in the broadest sense, in the sense that she is interpreting for herself the problems of religion, and, in the light of all that has come to her from the West and that she has inherited from her own hoary past, answering for herself the question, "What think ye of Christ?"

Industrially. India's intellectual energies are no longer satisfied with dreaming. India is entering the lists with other peoples in the competition of turning the world's resources to the use of man. Her progress may be slow, but it is sure. Individualism is giving place to co-operation. Capital is uniting in large industrial schemes, as, for example, the Tata Iron and Steel Manufacturing Company, with a capital of 19,000,000 rupees ($6,333,000), raised by her people to exploit the mineral deposits of Central India. The demand for better things, and things better made, is resulting in the demand for better opportunities for industrial and scientific education.

Politically. A rising wave of patriotism is passing over India. There is also a sense of growing power to obtain her wishes through strictly constitutional methods. The best minds of India recognize that fitness for self-rule should precede the demand for it. The sober, moderate men are loyal to the British government as affording the necessary protection to life and property and the opportunity for national growth. The extremist party, noisy and seditious, has prominence only because of its violence, not because of either numbers or weight of quality.

IN CEYLON

By THOMAS B. SCOTT, M.D., of Manepay

CEYLON as a whole has fallen on prosperous times. The advent of an able, energetic governor has raised high hopes that the year before us will be marked by great advance in engineering works for the public good. The revenue of the colony is highly satisfactory.

Politically there is no unworthy "unrest" to speak of. Signs there are that the people wish to be recognized more largely in the affairs of government, but this is only the healthy growth of a commendable feeling of responsibility for public affairs. Wisely directed this should turn to the country's good.

Mission work along educational lines demands that we take note of the desire for English education. This far over-reaches the demand for education in the vernacular. Our English schools are self-supporting. But we deplore the fact that we are heavily handicapped for means to develop to their best our village vernacular schools. In this respect the Ceylon Department of Public Instruction may well come to our aid even in larger measure than at present. Higher education for girls in our boarding school is eagerly sought. Here also we feel the desire for more English education. We have every hope that the high standard of work for Christ will be maintained.

Medical work continues to grow upon us. The treatment given in hospital is recognized as much superior to home treatment, so that there is a constant growth in number of in-patients. The gospel work in these institutions is being blessed to the spread of the truth; the future is full of hope along these lines.

Reports gathered from the three missions working in Jaffna, with re-

STREET IN JAFFNA

spect to the evangelistic work done during the past year, all concur in recognizing an unwonted "readiness to hear." Open opposition to the gospel is at a minimum. Indifference is giving place to an intelligent interest in the truth of the gospel.

As a complement to this, prayer meetings are being organized by our native Christians for an outpouring of the Holy Spirit and a revival in our midst. The missionaries are not expected to take a leading part in these meetings. Subjects chosen by native pastors for addresses in public gatherings have reference to the same object. These point to an awakening of the native church to a new interest in and responsibility for the evangelization of the non-Christians around us.

We feel deeply the lack of able, consecrated native Christian leaders. We wait and long for the appointment of a competent missionary to conduct a theological class. There is great reason to believe that with an enthusiastic leader a rally of strong men might be expected for "the work of the Lord." We understand that the Prudential Committee is looking for just such a man. Meanwhile we labor "beyond our strength" to "supply your lack of service towards us."

We have our disappointments and discouragements, but to mention them here will not help us or encourage you. So we drop them into "a bag with holes" and wait for the optimist who will find them and show that these are only proofs that we are considered worthy to be intrusted with great problems.

IN MICRONESIA

By Rev. THOMAS GRAY, of Ponape

NOW that the *Morning Star* is out of commission, the one unifying factor in this mission has been removed. Each of the five stations presents a separate and different problem. The work in all of these stations, with perhaps one exception, is in a state of reconstruction. The missionaries of the

Marshalls and Gilberts are establishing themselves on the low islands, each to operate its mission plant at home; Ponape has passed under the supervision of the German missionaries; the Truk station is now in process of coming under the same supervision; and Guam has but one missionary to face the problem of reaching a Catholic island of some ten thousand inhabitants. In no field could the success of the work depend more on adequate equipment than it does in the island missions. On continents, if the missionary cannot get a horse, he can walk; but in the islands, if there is no boat or ship, neighboring islands must remain unvisited.

In the Gilbert work the *Hiram Bingham*,[1] schooner, twenty-three tons, the last of our mission vessels, is hardly to be regarded as seaworthy; besides, she is far too small to do the work of these islands. Rev. I. M. Channon desires to open an advanced school for Bible work at Ocean Island to train his teachers; another more general school needs to be opened at some more central island, requiring another missionary not now at hand; and Captain Walkup should continue his most important work of constant visitation and supervision of all the mission churches. This work of Captain Walkup's, together with the getting of these students, is absolutely dependent upon a good, fair-sized auxiliary schooner.

This same need is as urgent for the Marshall work. The occupation of these low islands calls for new buildings which will answer the demands of health and of some comfort on overheated and over-lighted coral sepulchres. Dr. Rife is working single-handed in the Marshalls against a host of Roman Catholics. Give these men the equipment they absolutely require and they will reach the natives and save them by the power of the cross from their own heathenism and from formalism.

MICRONESIAN SCHOOLBOYS AT WORK

The girls' school work for these stations, still carried on at Kusaie, is also dependent on such a schooner. It is in these two groups that the Board's chief problems in Micronesia now center. The task of the missionaries is to

[1] See first page of cover.

establish schools and to educate better the natives already reached. The churches must be frequently visited in order to strengthen the Christians against the many demoralizing influences.

The Mortlock Islands are also dependent for good results on the frequent visits of the missionaries. While there are no Catholics there, the evil influence of traders and the general baseness of the natives are a trial to the Christian worker. With regard to this station and that at Ponape, and as a help to the German supporters of this work, I wish to suggest to the many Christian Germans of the United States who now may or may not give to any definite mission work, that here is an opportunity to show a loyal heart and render a fine Christian service. If the German churches of this country would provide and maintain a suitable schooner for these Caroline Islands, which is absolutely necessary if the work is to have the best help of the missionaries, it is certain that Pastor Blecher, secretary of the Young People's Society of Germany, would have a heavy load lifted from his overladen shoulders.

May the Lord's richest blessing now follow the storms that have wrecked so many of these islands the last few years! They are in pitiable need of outside help. A double blessing of God on all who are moved to give themselves or their means to support the gospel among these people!

IN THE PHILIPPINES

THROUGH some unexplained mischance the anticipated outlook from Rev. Robert F. Black has not been received; but we cannot leave the Philippines out of the survey of our mission fields.

The situation in these islands today is full of life and promise. Secretary Taft returns from his visit to them with sober but strong assurances that on the whole good progress is being made in establishing law and order and in uplifting the races in these our new possessions. The industrial development is marked; social conditions in many sections are greatly improved; educational work is firmly established and is now a productive force of first value. A Manila newspaper estimates that the schools of the islands will soon begin to graduate nearly 100,000 students a year.

The teaching of English Secretary Taft regards as essential to the binding together into one people of these scattered tribes of differing speech, habits, and traditions. He reminds us also that the Philippines are the only parts of Malaysia whose people are even nominally Christian. They are thus more inclined to adopt the ideas of the Western world and to be approachable by influences therefrom than countries which have been dominated by other faiths.

Missionary work is keeping pace with the other forces of development in the islands. The success of Bishop Brent, of the Protestant Episcopal Church, in establishing their missions is noteworthy. Presbyterians face the new year with eight vigorous stations. The work is radiating from the centers over a wide area — as from Iloilo, which station reports that a people back in the mountains who since the revolution have been living in the fields, the companions or the prey of the mountain robber bands, have formed a village, and organized in it a church whence the gospel message is spreading to other villages in the mountains. In this one mission station some six hundred adults have been baptized during the year, and the outlook is bright for all forms of work, educational and medical. as well as evangelistic.

Bishop Oldham, of the Methodist Church, declares that he finds no such opportunity in any foreign mission field to win the thousands of the nat-

A SAWMILL, PHILIPPINE ISLANDS

ural leaders of the people as is now before his church in Luzon. The outlook is as bright or brighter than in Korea; everywhere there is a welcome and a response to the Protestant message.

Yet the Roman Catholic Church does not propose to withdraw from the Philippines. Indeed, it is quite as aggressive in its plan of campaign as are the Protestant forces. Recently nine newly ordained priests left a Catholic missionary college in London for service in the Philippines, and the money for the journey and outfit was secured in America. The sum of $5,000 was needed; an appeal was made, and in a few weeks over $7,000 was received. The surplus will be devoted to their most needy missions there.

Concerning the mission of the American Board in the Philippines, the noteworthy fact of the new year is the re-enforcement by the going of Dr. and Mrs. Sibley (see page 53) to begin a medical work there. The station which Mr. Black has so bravely held at Davao, in the southernmost part of the Philippines, is in a region inhabited largely by Mohammedans, who, as Secretary Taft has declared, are the most difficult of all the islanders to be reached with Western ideas and institutions. It is a much harder task that our mission faces than that of the other denominations. The question has arisen whether in the special opportunity of these times it would not be wiser to make our effort also for the more responsive people. The going of Dr. and Mrs. Sibley may make the approach to these Mohammedans easier, as the physician and the hospital are the most winsome messengers of the gospel to people of the non-Christian religions. This year will help to make clearer what the course of our mission should be in its chosen field.

It will be seen that in a very special sense this year is one of opportunity in the Philippines; just now Protestantism has its chance among the people there. The Roman Church is aware of its danger and is alert to meet it. In a few years the antipathy of the people to the friars and all they stood for will be lessened. Now is the time to go to them with the gospel of freedom.

THE FOREIGN MISSIONARY IMPERATIVE

AT a recent meeting where the interests of foreign missions were being discussed, one or two speakers affirmed that there was need of a restatement of the aims and motives of the foreign missionary enterprise to make it grip the hearts of the men of today. It was remarked that some of the arguments which used to rouse enthusiasm were no longer effective, and that many in our churches had lost the sense of any strong obligation to this task. The primary need, it was said, is to set forth the modern view of foreign missions, with its change of emphasis and fresh imperative. In view of this suggestion twelve Congregational ministers representing several sections of the country, and six foreign missionaries, at home on furlough or near at hand, were asked to contribute to this issue of the *Missionary Herald* brief statements of what they regard as the weighty appeal of foreign missions now. Replies have been received from seventeen of the number. All are presenting the theme frequently to audiences of modern men. Their judgment of the argument that is both warranted and winning is certainly worthy of consideration. We take pleasure in presenting to our readers the statements in the order in which they have been received. — THE EDITOR.

Pres. William Douglas Mackenzie, D.D.
Hartford Theological Seminary
Connecticut

1. The reasons for the promotion of any religion, the facts which make it a missionary religion, must be religious. They must lie in the very substance of it; they must rise out of the very heart of it. In the Christian religion they must be found in Christ who is its heart, and in that human experience of his grace and power which is its substance.

2. Christ said that he came to save "the lost," and he allowed no exception to that term, save, in terrific irony, when he called "*not the righteous*, but sinners to repentance." Christ announced as the first demand of God upon men, all men, that they should repent and believe the gospel. Christ offered as the first and supreme boon of God the forgiveness of sins. And Christ died on the cross to make these things possible in the actual experience of man.

3. The apostles came under the power of the mercy of God, made available in Christ, who died and rose again for that end. Then the missionary flame burst forth, and the world owes its Christianization thus far to that flame so kindled.

4. If any other basis for missionary appeal is made than this, it is either a mere subordinate addition to it or inference from it, or it is not the Christian basis. If people will not give life and money to spread the gospel among men, because it is this gospel and they are men, no other motives equally Christian and equally strong can be found. And missionary societies must then die.

Rev. Charles E. Jefferson, D.D.
Broadway Tabernacle, New York

The motive which sent St. Paul through Asia Minor on to Europe with the good news of God is the deepest of all missionary motives, and after a trial of 1,900 years is still the best. It will never be superseded. The church always loses when it tries to carry on colossal enterprises on motives lower than the highest. The first great missionary loved a wide door and effectual where there were many adversaries, and the best way to interest men both young and old is to show them the greatness of the opportunity in the present generation of doing mighty

things for God and humanity in the non-Christian world.

Rev. Fred R. Bunker
Missionary in South Africa

The root principle of Christian missions is the purpose and plan of God to redeem all nations, as revealed by his Son, Jesus Christ.

The great, unchangeable imperative is the distinct command to disciple and teach all nations.

The strongest motives today, as ever, are grateful loyalty to Jesus Christ in his efforts to establish the kingdom of God on earth and voluntary obedience to his demand upon personal service, and sacrifice in the carrying out of his purpose.

An infinite variety of minor motives, individual, social, economic, intellectual, and emotional, have appealed and always will appeal to various classes of men and women, according to difference of temperament, education, and environment, and none of them should be ignored or despised, however they may be restated.

But the main appeal to men to go and give is the belief that "the gospel of Christ is the power of God unto salvation to every one that believeth," and that this gospel is committed to us in trust for the nations. No other motive will stand the test of all times and changes.

Rev. Samuel H. Woodrow, D.D.
First Congregational Church
Washington, D. C.

The motive of missionary appeal to the modern man may be threefold. A strong motive is the commercial. Christianity is the great civilizer, and where Christianity has paved the way and created the wants commerce follows to supply them. Clothes follow conversion. The heathen who has found Christ exchanges his hut for a house, furnishes it with the things that accompany salvation, desires modern implements to till his fields, clothing to cover his nakedness, and books and music to minister to his intellectual and æsthetic needs.

A stronger motive is the humanitarian. The aim of missions is the social and moral elevation of mankind. Its effort is to banish barbarism, abolish tyranny, dispel ignorance, remove superstition, and break the power of oppression.

The strongest motive must ever be Christ's command. It is still, "Go ye into all the world." Till the last man has been saved and brought to the character and conduct of a son of God that command will be in force.

The dictates of prudence, the spirit of humanity, the love of Christ combine to urge the churches to send the heralds of liberty, light, and life to the uttermost parts of the earth.

Rev. George W. Hinman
Missionary in China

Missionary interest nowadays springs from knowledge. There is need of more personal witness from those who have seen or shared in mission work, and such a dissemination of the facts of missions as will actually make them the familiar possession of every church member. Then the one essential good which we have to give to non-Christian nations — God's message of love in Jesus Christ — must be magnified in its significance. Ministers should make the facts of missions a treasury of illustration for their preaching, using them as freely and familiarly as the facts of science or art or history, and then, leading away from the present haziness and unrest of religious thought which breed indifference, seek to restore the constructive basis of the church — a simple gospel to be given to the whole world.

Rev. Frank Newhall White, D.D.
Union Park Church, Chicago

First, *Ourselves.* Dr. Behrends went to the heart of the matter when he said, "It is not so much a question of whether the heathen will be saved unless we carry them the gospel, as

whether *we* shall be saved unless we carry them the gospel."

Second, *The Debt of Honor.* There is a Yellow Man's Burden and a Brown Man's Burden corresponding to the White Man's Burden; the burden the man of the East has to bear as the result of his Western brother's insolence, greed, and spoliation. The chivalrous man champions the weak. The man of honor pays his debts.

Third, *The Unspeakable Gift.* For virtually every philanthropy the claim may be made that "it pays." The supreme glory of missions is that you cannot test it by that standard. I am almost afraid that sometime missions will be proved to "pay." Mankind needs one great, unselfish enthusiasm. Missions stands for pure altruism. It is the last and the greatest of the heroisms. It is the passion for humanity carried to its highest terms. It is the majestic enterprise of putting in the hands of every man "the unspeakable gift."

Rev. Ernest C. Partridge
Missionary in Turkey

"We ought to lay down our lives for the brethren."

Salvation, as we think of it today, is not so much being saved *from* destruction as *to* construction. The gospel of Jesus Christ is salvation to developing Christian character. Such character is cultivated through constant friendship with Christ, and is the greatest necessity of humanity. Men in non-Christian lands as really need Christian character as we who live in the most enlightened environment. A living Christian most appreciates what Christianity means to him. Such a Christian knows neither "home" nor "foreign," but knows God as Father and men everywhere as brothers in Christ. The life motive of such a Christian is, "Because he laid down his life for us, we ought to lay down our lives for the brethren." Such Christians united make a missionary church, and such churches must recognize the world as their field.

Rev. John H. DeForest, D.D.
Missionary in Japan

God's love in Christ working through us must be trained by the knowledge of the *vast environment* that God has richly prepared for us to work in with him. We need the truer perspective that comes from seeing what great things God has wrought in those enduring nations of the East by his Spirit in their moral prophets, their lawgivers, and their religious teachers. Then his churches shall hear, not his command to go, but his blessed invitation to come and do a world work with him. "All things are ready, come!" In this divine vision and divine invitation are the incentives to powerful preaching, generous giving, and self-sacrificing going, such as will make twentieth century missions twenty times more effective in establishing, not Western forms of Christianity, but the kingdom of God in our day and generation throughout the millions of the East.

Griffith John well expresses the change: "I used to think of the missionary going and taking the Spirit with him where he went. Now I think of the Spirit as being already there, and inviting the missionary to come and join him in the work. The Spirit was in China before I was born, and he brought me in to be a co-worker with himself."

Rev. Charles R. Brown, D.D.
First Congregational Church, Oakland Cal.

The appeal can, in my judgment, be made most effective when addressed to these motives: —

1. The obligation to export the best elements in our Christian civilization; the worst are sure to find their way to non-Christian countries.

2. The duty of sharing with less fortunate peoples those blessings available in the rightly ordered hospital, school, and church.

3. The responsibility at this time of world-wide awakening for sending

trained experts to educate a generation of native physicians, teachers, and preachers, competent for future leadership in the moral advance of their own lands.

Rev. Frank T. Bayley, D.D.
Plymouth Church, Denver

Sympathy with the heart of God and loyalty to the command of Christ are the unchanging basis of missions. It is a question of "marching orders."

Wherein modern thought magnifies the worth and the capacity of man, it is an efflorescence of that gospel which declares him the child of God. Our advance from the individualistic conception to the social and racial, our recognition of the purpose and the power manifested in that unfolding we call evolution, only reveals more fully the scope and reason of the work. Upon this larger conception our appeal must stand — a standpoint loftier than of old, an appeal mightier.

The emphasis is no longer upon the "Christless grave" for the individual, whose judgment is with God, but upon the need and possibility of leavening the whole human life — individual, social, institutional, national — the values, temporal and eternal, of the uplift of the whole world into the love of God. Partnership with God to this end is an appeal incomparable.

Rev. George A. Gordon, D.D.
Old South Church, Boston

I find in my presentation of the foreign missionary cause from year to year that the missionary motive has many branches. One year I was able to make a new friend for the American Board, who from that time to his death each year gave $200 to the cause, by presenting the foreign missionary movement as the full and complete expression of the democratic idea. Last year I presented the motive in this form: The foreign missionary movement is the endeavor to help God to find his own. The sermon was based upon the text, "All souls are mine, saith the Lord." The root from which all successful appeal seems to me to come is laid bare by Paul in the great words, "The love of Christ constraineth us." There is nothing needed to insure everlasting interest in the foreign missionary cause, and devotion to it, but a loving human heart, renewing its love out of the great loving Christ, who perpetually renewed his love out of God, the Eternal Lover of all the souls that he has made. Limitations of time have nothing to do with our cause; neither old theologies nor new theologies are the ground of it. The missionary movement is simply the expression of the eternal love of God as repeated in his Son, Jesus Christ, repeating itself in all the true disciples of Christ.

Rev. Charles S. Mills, D.D.
Pilgrim Church, St. Louis

1. The all-inclusive scope of the plan of the kingdom. Christ came for all.
2. We are not Christlike unless, with him, we give ourselves for the world.
3. The supreme value of the gospel — in none other is there salvation.
4. The law of human brotherhood. Heathenism is intolerable in this day of Christian light.
5. The sense of personal gratitude. We owe our knowledge of the gospel to those who went forth from their own lands to proclaim it.
6. The principle of the use of power. Obligation is proportioned to ability. My duty to proclaim the gospel is defined by its redemptive work in my own soul and by its power to meet the need of all the world.
7. The command of Christ — Go ye — never abrogated, always imperative.

I do not sympathize at all with the expression that the appeals of the past no longer affect men, and that they are no longer responsive to the old motives. To be sure, we do need continual restatement, but after all the motives abide.

You ask me how these are to be stated in terms of today so that they will have reality for Christian men, but

space absolutely forbids. I cannot see how any man, to whom these are a reality, can state them without making them real to others beside his own soul.

Pres. Stephen B. L. Penrose, D.D.
Whitman College, Washington

1. *The Need of the World for Christ.* No man doubts that the world needs Christ: As the spirit of a new life, pure, peaceable, abounding in righteousness and mercy; as the Saviour of the world from sin; as revealing the inmost nature of Godhead. Ignorance of world conditions deadens the sense of this need.

2. *My Need for a Better World through Christ.* So long as the world, my social environment, is defective, I am retarded in my own development. The solidarity of the race bids me demand, for my own sake, a world bettered by Christ.

3. *My Duty to Extend the Kingdom.* The business of the Christian is to establish the kingdom of God on earth. Missions offer one way of doing this.

Pres. William J. Tucker, D.D.
Dartmouth College, New Hampshire

I regard certain motives to the missionary service as unchangeable — obedience to the far-reaching command of Christ, the love of man as man according to the new humanity created in him, and the sense of the sinfulness of sin in the light of his sacrifice. I believe, further, that God puts upon every age its own additional motive; it may be a new idea; it may be a new duty which, if recognized, multiplies many fold the missionary power of the age. The motive which seems to me to be pushing hard upon us for full acceptance grows out of the new valuation which we have been forced to put upon hitherto unknown races. The idea of the kingdom of God on earth without China — as much of it, at least, as of England or of America — has become to the more Christian minds unthinkable. For aught we know, before the century is out America may need China in a Christian way as much as today China needs America. God is teaching us that the differentiation of man into races was not a careless process. Nowhere was man made, as he is, in vain. Let not the kingdom of God suffer loss at our hands, in so far as we have to do with determining its dimensions or the materials of which it is to be composed.

Rev. G. Glenn Atkins, D.D.
First Congregational Church, Detroit

The permanent obligations of missions are fourfold. We owe: —

1. *To the non-Christian Peoples, Life.* We, who are mediators of his life who said, "I am come that they might have life," cannot rest content until all men possess the faith, the knowledge, the ethic, the vision, the impulses, and the temper which are the master conditions of life, and for the transfer and creation of which the gospel of Jesus Christ is the supreme vehicle.

2. *To Ourselves, Grace and Discipline.* Here is the signal opportunity for the widest self-extension, the field for the adequate development of the sense of human brotherhood, a great method for the increase of knowledge and sympathy, a way to understand from within the mind of Christ, and the highest expression of our passion for the kingdom.

3. *To the World, a Spiritual Bond.* The forces — diplomacy, commerce, and the intercourse of the nations — which are working so steadily and swiftly toward world unity and community of interests *must* be supplemented and perfected by an increasing spiritual unity.

4. *To Christianity, Perfect Self-Expression.* An Occidental Christianity will always be localized, provincial, incomplete. How can we tell what Christianity really is till it has added to itself the vast spiritual capacity of the Orient, and has been enriched by the immense religiousness of men to whom religion is the breath of their

nostrils? The Christ of the East will never be perfectly reincarnate in the West alone.

Rev. John Howland
Missionary in Mexico

Business men of today are alert for "opportunity." The world is searched for the best openings for investment, and there seems to be a growing conviction that mankind offers larger returns than anything else. Diverse methods of establishing and maintaining work for others are enlisting wealth and effort as never before. Foreign missions have not yet gained the hearing they deserve; but if the present movement continues their turn must come. It is the privilege of the church to invite investigation of the openings for investment of life and possessions in her foreign work, with the confidence that a fair examination will convince that the returns are incomparably greater. Not merely the saving of souls and Christian nurture, but anything in the line of education, temperance, industrial training that appeals to the generosity or heroism of men has especial cogency in reference to the "backward nations."

Rev. Harry P. Dewey, D.D.
Plymouth Congregational Church
Minneapolis

Prudential motives are gaining in force. Politics, commerce, and travel are binding in our bundle of life all nations and peoples. If, then, even the furthermost peoples are to be our neighbors, it behooves us, for our personal welfare, to make them as congenial as possible by leading them to adopt our ideals of life and our conceptions of God.

Moreover, we have something to get as well as something to give. A richer, fuller Christian life will be ours as we appropriate truths revealed to peoples outside the Christian fold.

But the more constraining motives are the unselfish ones: the instinct of fair play, inciting us to share with the most hopeless the treasure we possess; the feeling of pity brooding over human need and longing to relieve it; the joy of telling good news to those who have not heard it, and of beholding manhood coming to its own under the inspiring appeal; and, in and above all, the summons of the Master, who declares the immeasurable worth of every life in that pronoun of the charge to Peter, "Feed my sheep."

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1906–1907.

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.							Educational Statistics.								Native contributions.
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1906.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	
W. Cent. Africa	1880	4	18	9	1	8	10	28	. .	30	29	29	92	17	4	309	29	3,155	4	1,222	. .	. .	. .	. . .	. .	. . .	22	2,081	2,081	$51
South Africa :																														
Zulu Branch	1835	12	21	10	1	6	10	27	8	16	89	372	485	231	25	4,860	326	16,980	39	2,087	1	7	. .	. .	4	302	59	3,855	3,964	845
Rhodesian Br.	1893	3	5	2	3	2	5	12	. .	5	8	. .	13	19	2	131	46	1,300	4	170	. .	. .	. .	. . .	3	160	2	98	273	. . .
Europ'n Turkey	1859	4	57	10	.	7	9	26	18	12	51	18	100	61	17	1,453	62	4,003	53	2,535	1	5	1	71	3	166	25	578	820	6,123
Western Turkey	1819	8	97	21	7	30	28	86	40	35	305	44	424	122	44	4,816	247	16,876	118	11,830	1	8	3	353	17	1,857	132	5,995	8,347	76,023
Central Turkey[6]	1847	4	51	6	1	15	7	29	21	37	215	27	279	56	34	6,224	236	18,189	68	10,789	1	12	3	331	16	922	116	5,138	6,403	23,265
Eastern Turkey[6]	1836	5	77	12	4	16	16	48	18	34	152	24	228	65	45	3,170	183	10,306	59	6,534	2	8	1	242	14	557	75	5,367	6,174	9,870
Marathi	1813	8	132	14	4	16	17	51	36	18	327	110	496	59	55	6,618	545	13,062	175	8,089	1	20	. .	. . .	8	923	150	3,735	7,167	2,452
Madura	1834	10	381	15	. .	7	14	36	22	160	345	116	643	381	36	6,227	540	19,812	292	8,237	2	54	1	482	9	1,260	208	6,940	8,736	11,142
Ceylon	1816	6	33	3	. .	5	3	11	12	17	361	40	430	44	18	1,922	108	. . .	63	3,413	. .	. .	1	84	2	317	128	10,208	10,609	8,143
Foochow[6]	1847	5	105	8	4	19	10	41	11	80	117	110	318	157	83	3,001	261	7,058	73	2,018	2	11	2	67	8	444	120	1,667	2,205	12,715
South China	1883	2	42	2	. .	. .	2	4	3	38	38	7	86	43	3	4,000	537	. . .	4	300	. .	2	. .	. .	1	44	33	581	627	3,582
North China	1854	7	90	14	4	12	18	48	8	58	58	53	178	97	8	3,795	307	6,500	23	1,368	. .	14	1	35	14	426	31	374	1,213	3,056
Shansi[2]	1882	2	7	3	1	2	3	9	. .	5	6	8	19	12	2	75	25	250	. . .	. . .	. .	. .	. .	. . .	2	59	3	58	117	166
Japan[1]	1869	12	102	23	1	24	21	69	91	. .	. .	24	115	122	87	12,604	1,358	. . .	38	7,832	1	24	2	968	3	447	95	421	1,860	39,912
Philippines	1903	1	2	1	. .	. .	1	2	. .	. .	. .	. .	. .	. .	. .	. . .	. .	. . .	. .	. . .	. .	. .	. .	. . .	5	110	97	979	2,942	2,332
Micronesia	1852	4	61	8	. .	6	6	20	11	73	37	9	130	149	54	6,177	1,014	3,995	56	1,564	. .	. .	. .	. . .	3	282	7	375	667	12,596
Mexico	1872	6	59	5	. .	5	5	15	4	3	16	1	24	45	26	1,391	84	3,071	33	1,384	1	7	. .	. .	1	61	24	874	947	7,672
Spain	1872	1	16	1	. .	4	. .	5	3	4	22	2	31	16	8	308	36	1,535	28	947	. .	. .	. .	. . .	. .	. . .	. .	. . .	. . .	6,326
Austria	1872	1	73	2	. .	. .	2	4	15	12	. . .	17	44	74	24	1,871	187	6,325	18	567	. .	. .	. .	. . .	. .	. . .	. .	. . .	. . .	. .
Totals		105	1,429	169[3]	31	184[4]	187[5]	571	321	637	2,176	1,011	4,135	1,770	580	68,952	6,131	132,417	1,148	70,886	13	172	15	2,633	113	8,337	1,327	49,324	65,152	$226,271

[1] The statistics of the Kumi-ai churches and of the Japan Mission are combined.

[2] Statistics of Fen-cho-fu not included.

[3] Of whom 12 are also physicians.

[4] Of whom 10 are physicians.

[5] Of whom 6 are physicians.

[6] In part figures of previous year.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

"AGAIN I SAY, REJOICE"

OUR friends will be delighted to know that our receipts from living donors show an increase for still another month. December of last year brought us from churches and individuals $4,619.01 more than December of the year before. This, in the face of financial conditions in the business world, we may regard as a reward to our faith. Of course we do not know what January and the other months will bring forth, but neither did we know what December would bring forth. We must work in faith all through the year, doing the best we can, believing in prayer, refusing to worry, and not forgetting to give thanks.

Legacies are "down" thus far in our new fiscal year, because executors are holding back the distribution of estates on account of the low price of securities — the more reason for living donors to stand by the Board. With the exception of legacies and specials the increase for December runs all through the list, as you will see by the tabular statement below. The showing for four months is also encouraging. All in all we have much reason for rejoicing.

Many gifts are worthy of special mention. Would we could mention them all. One friend wrote, "Last evening as I was reading the *Missionary Herald*, and noticed the story of that missionary who said, 'If some day we go hungry, we will praise Him,' I could not rest until I had sent the inclosed draft for $70." A friend on the Pacific coast sent a personal gift of $1,000; an Iowa friend sent $500; a Maine friend $500; and we would also gratefully record a gift of $2,000. This is how some of the churches responded in December: Woburn Church, Mass., $800; Broadway Tabernacle, New York, $1,300; Plymouth Church, Brooklyn, $700; Pilgrim Church, Pomona, Cal., $1,000; South Church, Campello, Mass., $600; Second Church, New London, Conn., $984; First Church, Newton Center, Mass., $863; Plymouth Church, Denver, Col., $400.

THE FINANCIAL STATEMENT

RECEIVED IN DECEMBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$31,063.14	$15,764.96	$1,351.64	$3,973.47	$6,168.69	$1,020.00	$59,341.90
1907	35,682.15	17,234.20	1,735.32	3,062.84	2,804.35	1,182.12	61,700.98
Gain	$4,619.01	$1,469.24	$383.68			$162.12	$2,359.08
Loss				$910.63	$3,364.34		

FOR FOUR MONTHS TO DECEMBER 31

1906	$79,715.62	$55,553.74	$3,821.73	$14,464.95	$33,112.85	$6,283.76	$192,952.65
1907	85,858.52	61,107.99	4,437.17	16,518.44	22,932.99	6,265.24	197,120.35
Gain	$6,142.90	$5,554.25	$615.44	$2,053.49			$4,167.70
Loss					$10,179.86	$18.52	

LIGHT AHEAD

"What is the outlook?
It is good.
There is light ahead;
There is help in God;
There is hope in Jesus;
There is power in prayer."

These lines, written by a banker in a time of panic when he was threatened by failure, express what should be the attitude of all friends of missions in these days. That the outlook abroad is good none will question. But why should we not say the same as to conditions at home? Shall a few financial clouds obscure our vision of the Eternal Helper? Let us pray for a greater faith and a longer look ahead.

When it comes to a reliance upon prayer, we never fail to get inspiration from our missionaries. They are teaching us at home a much needed spiritual lesson. We take pleasure in quoting some words of testimony from one of the missionaries in Turkey as to the place of prayer in his life: "I find that the older I grow the more do I long for and enjoy this most blessed of Christian privileges. I do indeed feel that it is my 'vital breath,' my 'native air.' I never undertake either the consideration of any question of detail, or its execution, without, in most cases, audible prayer for guidance, help, and blessing. The longer becomes my experience in missionary work the more am I impressed with my own insufficiency for these things, and the more humbly do I turn to the Lord, whose is the work, for the strength, wisdom, and grace with which to perform it. I feel that a work conceived in prayer and born in prayer, as this missionary work assuredly was, must be sustained also and completed in prayer. I have frequently gone into the woods or alone upon the mountains when touring, read aloud Paul's Epistles to Timothy and Titus, and then enjoyed a most refreshing season with the Master, returning thence to camp, as Moses returned from the tabernacle, with a shining face and a renewed courage for the endeavor to lead this stiff-necked people to the obedience of Christ. I have always been greatly refreshed and renewed in my consecration by these occasions of retirement with my Lord, and I expect to enjoy a great many more such delightful seasons."

If you would like us to select some special objects of prayer from the wide field, we would mention the two new medical missionaries just about to begin their work, Dr. Edwin S. Ward at Diarbekir and Dr. Charles T. Sibley in the Philippine Islands; the need of missionary candidates, never greater than now; and the importance of friends at home keeping up and advancing their contributions in these times when some feel they must reduce their gifts.

MARTHA T. FISKE

One of the sources of strength in the Department of Education and Young People is the large number of young men and women who are willing to volunteer their services from time to time. It would have been impossible for Mr. Hicks to have organized all this new work, carried on the cultivation of Endeavor Societies, Sunday schools, and attended to groups of young people without a large amount of volunteer help. Among these workers none has been more earnest and effective than Miss Martha T. Fiske, of Cambridge, Mass., whose death has brought loss to the work and deep sorrow to our own hearts. Richly endowed by nature, and trained for high service at Wellesley and Radcliffe, she devoted herself to the cause of foreign missions as the leading interest of her life. She was prevented from going out as a missionary, but the more did she seek to make her life count at home. She attended every Silver Bay Conference and did much to spread abroad the influence of those gatherings. Her pen was in almost constant use in behalf of young people's work, and her little book, "The Word and the World," will help make her influence enduring. Blessed by a rarely charming personality and full of quiet spiritual power, her visits to our office

came like bursts of sunshine. May many she helped to inspire with a love of this work rise up to make good our sad loss.

NONCONTRIBUTING CHURCHES IN NEW ENGLAND DISTRICT

We are making a somewhat closer study of the noncontributing churches, noting their location, the conditions surrounding them, the resident membership, and home expenses, etc., in order that we may find, if possible, the reason for their not participating in this work. The churches which have not contributed to the Board by a general church collection for the period covered by the last two fiscal years of the Board have been divided into districts, and we find the record for the New England District to be as follows: —

Maine, with a total of 262 churches and a resident membership of 16,745, has 135 noncontributing churches.

New Hampshire: total number of churches, 187; resident membership, 14,729; noncontributing churches, 53.

Vermont: total number of churches, 213; resident membership, 16,671; noncontributing churches, 48.

Massachusetts: total number of churches, 609; resident membership, 96,509; noncontributing churches, 85.

Rhode Island: total number of churches, 43; resident membership, 8,252; noncontributing churches, 14.

We are not unmindful of the fact that some of these churches exist practically in name only; others are without pastors, or have been without permanent leadership for long periods.

"WATCH THIS SPACE EVERY WEEK"

Many of our friends have expressed approval over the weekly statements of the Board which have been appearing in *The Congregationalist*. Unable to answer all these letters, we take this opportunity of thanking the writers for their appreciation and encouragement. One young lady, a leader in Christian Endeavor circles, says: "I am delighted with that 'Watch This Space Every Week' page which you are now running in *The Congregationalist*. I am reading it to our Christian Endeavor Societies as a letter from you, of course telling them it is printed in *The Congregationalist*. I am also cutting the pages out to be bound. To every one I have yet read I can say, 'Those are my sentiments exactly.'"

Several ministers have mentioned the statement entitled, "The New Era in Missions," and have remarked that they used it in sermons. Such comments have led us to print the statement as a leaflet for free distribution. Write for copies of "The New Era" if you are interested.

Speaking of leaflets, we would call your attention to our advertisement of our literature, to be found on one of the last pages of this number of the *Herald*. We have revised the list of papers, addresses, and leaflets, eliminating old material and adding several publications, and classifying all. In another month we expect to have several additional leaflets in the narrative form which our readers seem to enjoy. You can help the cause by sending for this literature and distributing it among your friends.

CANDIDATES' CORNER

The Prudential Committee has voted to call for four more ordained men for China, making six in all we are looking for. We have men in sight for two of these positions, possibly three. Capacity for leadership is indispensable in all these positions. They offer the greatest opportunity in the world today for young ministers.

The Prudential Committee has also voted to call for another ordained man for Turkey, to be located at Erzroom. We have been looking for a business and industrial superintendent for Oorfa, Turkey. It has now been decided to look instead for an ordained man with unusual business and executive ability. Do any of you know such a man who can be secured?

We need altogether thirteen ordained men this year. As for young women missionaries, the need is so great that we can hardly estimate it — thirty at least.

At a recent meeting of the Prudential Committee, Rev. D. Miner Rogers, of East Dorset, Vt., and Miss Mary P. Christie, of Hartford Seminary, previously appointed, were designated to the Central Turkey Mission. Mr. Arthur A. McBride, previously appointed, was designated to the Marathi Mission.

A recent candidate for educational work asks if he should take a course of theological reading, and if so, what? Ordinarily we would require such a candidate to take a straight course in a theological seminary. The reason is, that no matter what a missionary may teach he is regarded as an exponent of Christianity, and must be ready to answer questions on all sorts of theological and religious matters. Should he be unable to do so, he will be discredited before his classes. In this particular case the candidate contemplates teaching science, and as he has done considerable post-graduate work we shall not insist upon a theological course. His inquiry, therefore, as to a reading course is in order. Such a candidate should first of all make a careful study of the English Bible. Let him search the Scriptures. A good help in such study would be the courses of the Institute of Sacred Literature, Chicago, or the higher courses of the Bible Study Union, Boston. This should be supplemented by a course of reading on the following subjects: Biblical Introduction, Biblical Theology and Systematic Theology. We would suggest the following books: "Introduction to the Old Testament," by McFadyen (Armstrong & Son); "An Introduction to the New Testament," by Marcus Dods (Whittaker); "The Theology of the Old Testament," by Davidson (Scribner's); "The Theology of the New Testament," by Stevens (Scribner's); "Outline of Christian Theology" and "The Circle of Theology," by W. N. Clarke (Scribner's); "Life of Jesus of Nazareth," by Rush Rhees (Scribner's).

We would also recommend the reading of President King's book, "Letters to Sunday School Teachers" (Pilgrim Press), and Sec. Arthur J. Brown's "The Foreign Missionary" for a study of missionary theory and practice.

Such a course of reading would be an excellent one for young women seeking appointment as teachers.

Remember we like to have candidates write to us about their problems.

A RECESSIONAL

(*After Kipling*)

God of the Nation, known of old,
Supreme, all-powerful and just,
No longer on our coins of gold
Dare we inscribe: In Thee we trust.
Lord God of Hosts, forsake us not;
We have forgot, we have forgot!

Our fathers did not ask in vain
When, unashamed, they sought Thine aid;
Now, in our day of stress and strain,
We falter in our faith — afraid.
God of our country, long forgot,
Forsake us not, forsake us not!

We bowed before the shrine of wealth
And, drunk with riches, went astray!
Restore, O God, the Nation's health,
And lead it in the old, true way.
In sorrow, shame and vain regret
We plead that Thou will spare us yet.

Forgive our willful waste, our pride,
Our foolish pomp and wicked lust;
Once more be Thou the Nation's guide,
That we may say, "In God we trust."
For thoughtless act and idle word,
Thy mercy on Thy people, Lord!

— *From "Life."*

FOREIGN DEPARTMENT

$2,000,000 FOR TRAINING LEADERS

By Secretary JAMES L. BARTON

MISSIONARIES have learned by long experience that the only permanent evangelizers of any country are the people themselves. Foreign missionaries can never Christianize any land. They can begin the work, and plan and organize it; but the men and women who are to build up and lead the native churches, who are to reach out into the unoccupied districts with the gospel message, who are to interpret to the nations the gospel of Christ, and make its principles vital in the life, thought, and affections of the people, are not the foreign missionaries and can never be, but must be natives of the country, trained and inspired for that work. Whatever mission board attempts any other method, attempts the impossible and invites failure.

For fifty years or more the missionaries of the American Board have been studying this question while they have developed their collegiate institutions and their theological training schools, in which selected young men and women in the various mission fields have been in training for positions of leadership and responsibility in the work of evangelizing their own people. Gradually these higher educational institutions have multiplied as the conditions of the work demanded, until there have come to be at the present time twenty collegiate institutions and fifteen theological training schools. These are located in Spain, Bulgaria, Asia Minor, Armenia, Northern Syria, India, Ceylon, Africa, China, Japan, Mexico, and Micronesia. Fifteen different languages are used in the conduct of these schools, and from them come the men and women who are taking a commanding position of leadership among their own people, not only in distinctively religious affairs, but in all learned professions as well as in social and political matters.

The 4,100 native Christian pastors, preachers, evangelists, doctors, and teachers now connected with our own mission work abroad represent but a small part of the wide-reaching influence of these positively Christian schools, which have provided also many teachers and leaders for other missions, as well as for government schools, besides Christian authors, editors, judges, government officials, professional men of every kind, all holding today positions of marked leadership in their respective countries. Through these institutions Christianity is commending itself to the nations, and is rapidly becoming naturalized throughout the earth. Six of these colleges are for young women, one for both sexes, and thirteen for young men. They have all passed the experimental stage, and have become thoroughly established each in its own country and among its own people as a permanent and crowning part of the work of the native churches and of the missions.

These schools of the American Board are not competing with similar institutions of other denominations, but each has a distinct field and constituency of its own. In most cases they afford the only opportunity offered to the youth of their territory for any kind of a higher education. In a few cases these institutions are recognized as interde-

nominational, and are used by other missions. The fifteen theological schools, of which only twelve are in session, have 169 students, all of whom are studying for the Christian ministry. In the twenty collegiate institutions there are 4,744 students, of whom 1,035 are women. This number includes in every case the preparatory departments that are connected with each school. The grade of these colleges differs in the different countries, but in every instance they stand for the highest and broadest education known in the country. In India they are a part of the Indian University system, and in Turkey the standard is practically the same as that of the ordinary college in the United States.

In every mission of this Board there are already many churches, schools, and different phases of Christian work carried on by trained native leaders. Native churches are ready, so far as able, to assume the salary of their own pastors and to support their own teachers in the schools in which their children study. The pastors of the native churches of Natal, Madura, Japan, and many parts of the Turkish missions and of China receive no salary from the American Board. In no case would these churches support the missionary even were he their pastor.

These native leaders must for the most part be educated in their own country. Few who have studied in the United States for any length of time are doing much for their own people. There are notable exceptions, but these only prove the rule. At the same time it costs from eight to ten times as much to educate one of these men in the United States as it would cost to give him a far more practical and effective education at home.

It has been clearly demonstrated through years of experience that:—

1. Without these higher institutions of learning the work of the American Board could never have reached its present proportions of strength and permanency, nor could the work be long maintained.

2. These institutions alone provide the native pastors, preachers, evangelists, and most of the Christian teachers upon whom the work of the Board among the native populations is largely dependent.

3. These colleges and seminaries make self-support, self-government, and self-propagation possible among the native institutions. Only thus can the work done be made permanent.

4. These institutions make it possible to carry on large and advancing missionary operations without greatly increasing the cost of the same.

5. Through the trained Christian young men who go out from these institutions into various walks of life Christian influences are extended into business, official life, literature, and every learned profession.

6. Through the girls' colleges forces are set in operation that elevate and purify the home and bear directly upon the social life of every country in which they are located.

7. There are no mission institutions that so generally command the approbation of all classes, both foreign and native, as these Christian colleges, in which modern ideas are taught and the students are brought into touch with the best in scholarship, sciences, and religion.

8. There are no mission institutions for whose support the people themselves contribute more willingly.

Setting aside the six colleges which receive their support from one of the Woman's Boards and from special corporations, and also omitting three colleges which have funds in the hands of separate corporations to meet their immediate running expenses, there remain eleven colleges and fifteen theological schools for whose support the Prudential Committee makes annual appropriations.

The appropriation demanded for the support of all of the missionaries teaching in these schools, for the native teachers, for the care of the buildings, for scholarships, and for all other expenses connected with these twenty-

six colleges and seminaries is less than $100,000, or an average of less than $4,000 for each one.

It is imperative that these important permanent institutions should have a fixed income upon which they may depend from year to year to provide the support of the American presidents and teachers, as well as to meet the other expenses of the schools. This can be accomplished only through endowments invested in the United States under the care of the Prudential Committee or of separate boards of trustees.

At the Annual Meeting of the Board held in Cleveland, Ohio, last year, the following action was taken: —

"*Voted, That we urge upon laymen of means the importance of endowments for our collegiate and theological institutions in the East, upon which depend so fully the advance, self-support, and self-propagation of the direct and permanent work of evangelization.*"

After careful consideration the Prudential Committee has voted to undertake at once the securing of funds for the endowment of the higher educational institutions of the Board, the funds to be held in the United States and the income only used for the support of this higher educational work.

American student for each institution

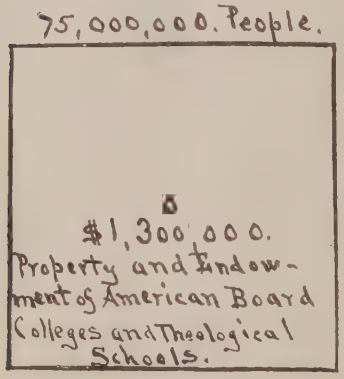
Composite Eastern student for each institution

It will require upon an average only about $100,000 to endow one of these important institutions, a sum not sufficient in many of our American universities to endow a single professor's chair.

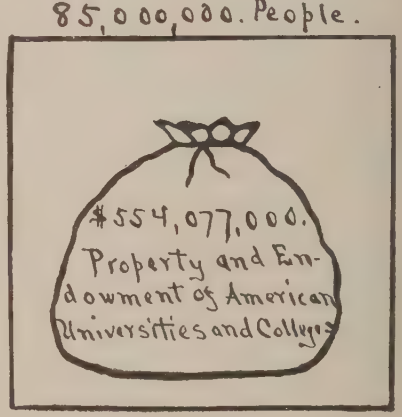
It has been carefully estimated that the annual income of an endowment fund of $2,000,000 would be sufficient to meet the present annual need of aid from this country by these twenty-six collegiate and theological schools, giving them a permanent and fixed income, and thus enabling them to carry on their indispensable work without making annual demands upon the regular receipts of the Board. This amount seems absurdly small when compared with the cost of similar institutions in

our own country, and the sphere and importance of the influence extended.

The Commissioner of Education for the United States reported last year that the income of the 622 colleges, universities, and technical schools in the United States was $44,783,326, or an average of $72,000 for each institution. This is more than two-thirds of the amount needed to meet the present annual demands of the twenty-six institutions of the American Board as above indicated, that is to say, *all these higher institutions of learning abroad can be maintained for but little more*



Demand and opportunity abroad



Supply at home

than it costs to run one average college at home. This government report shows that these 622 American institutions hold property to the value of $554,077,000, of which $248,430,000 is in endowments. During the school year 1905–06 these American colleges and schools received by direct gifts and bequests $17,717,000. Ninety-nine of the 622 institutions hold property valued at $1,000,000 or more, while twelve of them are recorded at $5,000,000 or more. Columbia University has $34,309,000, Harvard University $27,000,000, Leland Stanford, Jr., $30,000,000, the University of Chicago $17,892,000, and the University of Pennsylvania $16,000,000.

The annual expenses of Harvard University are set down at nearly $2,000,000, while the annual cost of Cornell, Columbia, and Chicago Universities is considerably more than $1,000,000 each. The three best known colleges of Congregational origin in New England—Amherst, Dartmouth, and Williams—possess property, including endowments, valued at $8,208,000, and their combined expenditures last year were about $600,000, not including the cost of new buildings or extraordinary expenses. These are all great and important institutions, and need all they have for the proper conduct of their work. It is not an exaggeration, however, to say that *the American College at Madura, India; Euphrates College at Harpoot, Central Turkey College at Aintab, Anatolia College at Marsovan, and the International College at Smyrna, all in Turkey; the Doshisha in Japan, the North China and Foochow Colleges in China, and others that might be mentioned, are not one whit less important, and are exerting an influence in their respective fields that is far more distinctive and unique than any one of the great universities here named.* Each of the universities and colleges in the United States is only one among a great number, all using

the same language, and open to the students that go to the other schools. In the foreign fields each institution, whether college or theological school, has its own distinctive language and constituency, providing in most cases the only higher educational training for those within its sphere of influence.

It does not seem too much to ask that these twenty-six schools and colleges should have an endowment of not less than $2,000,000, that they may do for the East, in a measure, at least, what our American institutions are doing for the young men and women of our own country. These schools of the American Board are for 75,000,000 of people, while the schools of America, as above reported, are for only about 85,000,000. Whichever way we turn we are brought face to face with the striking contrasts and the wonderful opportunity of these mission colleges and theological schools, their wide field of increasing usefulness, and the imperative need of added endowments.[1]

[1] A concise yet comprehensive statement, giving the names and locations of these various institutions, with pictures of many of their buildings, is in preparation, and when issued will be sent upon application to any one who desires it.

FRESH FACTS BRIEFLY TOLD

A Typhoon at Hong Kong

Dr. C. R. Hager, of Hong Kong, reports that on the 17th of September a great typhoon swept over the southern part of China, doing vast damage, and in particular to many of our chapels in the country field. He was not able at the time to send a full or exact estimate of the loss sustained, but chapels in various places were either fallen or injured to such an extent that heavy repairs would be needed. He reports also that the new China of which much is heard is, it appears, in some ways newer and stronger in evil doings than ever before. For some days in succession the San Ning chapel, where Doctors Moore and Barton spoke to the helpers on their visit to Hong Kong, was besieged by robbers, who were kept at bay by scholars and teachers armed with weapons they had in the building. Christians were then keeping guard over night.

Evangelism in Ceylon

Dr. Thomas B. Scott, secretary of the Ceylon Mission, reports that the time seems ripe in Jaffna for more aggressive evangelistic work. This year the plan was tried of calling the pastors of three or four churches to work for a series of days in several villages. Reports show an attendance and a hearing for their message quite unprecedented. The subsidence of opposition and the evidence of interest in the gospel come as a great joy to the missionaries; now they feel the burden of the opportunity and the danger lest by failing to seize it with the efficiency it demands they shall lose it in large part. Pastors and preachers are working faithfully and entering into plans for more aggressive work, but there is need of some one ready and free to take the leadership and press everywhere for decisions.

The recent annual convocation of the churches of the mission was held at Uduvil and was largely attended. The church was filled morning and afternoon of both days, with probably not less than twelve hundred people present. Dr. Jones, of the Madura Mission, was a welcome guest, and the four addresses which he contributed to the sessions were of great power.

The second year's collection for the Century Fund was encouraging. Enthusiasm has not waned, and the amount of the fund is steadily rising. A careful campaign has been carried on among the children of the village schools in the effort to gather a cent (Ceylon) per month from every child. The amount paid in at the close of

the convocation for this year was 1,693 rupees ($560). This is an advance of about fifty per cent on last year's gift at the same time.

Selling the Bible

The report of colportage for 1907 in Bohemia, Moravia, Vienna, and Russia, as made by our missionary, Rev. A. W. Clark, to the National Bible Society of Scotland, recites briefly the experiences of each of the thirty and more men who have traversed to the regions indicated selling the Scriptures to whoever would buy. There is a general similarity to the stories which these men report. The record is too long and much of the detail too repetitious to be repeated in full here; but to one who thinks upon what it means it is a moving tale of heroism in lowly service for Christ. As Mr. Clark says: "To be hated, persecuted, and ridiculed, and brought face to face with temptation, unbelief, fanaticism, and bigotry — who is sufficient for these things? No one in his own strength.

GETTING SEED FOR A FRESH PLANTING

Brave men, earnest men, men of self-denial, men who love souls more than anything else, only such can endure the difficult life of a colporter in this land."

Many interesting incidents appear on the pages of this report. A colporter in Southern Moravia had some pleasant experiences in visiting factories. One Jewish owner was kind to him, granting him free entrance at any time to sell the Bible to his workmen. He was astonished at the cheapness of the New Testament, and now is himself reading the Word of Christ. A young soldier saw, in the little trunk of a comrade, a Bible, to him an unknown book. He wished to get a copy, but as his pay was less than three cents a day he had no money to spare. Interested friends got him a Bible, and now he is asking to be received into the little church. An atheist painter employed to put on the wall of the meeting room the motto, "We preach Christ crucified," was greatly impressed by the words, and is now reading the Scriptures faithfully. The quiet ministry of these heralds of the Word is to be counted among the forces that make for the Kingdom over such wide and needy fields.

The Plague of Locusts

In the neighborhood of the north coast churches in the Zulu Mission there is much want. As a result of the rebellion no gardens were left in 1906, and the following crop was eaten by locusts. In all this time sweet potatoes have not failed, but the quantity has been insufficient. Thousands of people live on them alone or supplement them with edible leaves, making a dish of greens. From a relief fund created a year ago for these people it has been Mr. Maxwell's privilege to distribute recently forty *mudes* of seed corn. The accompanying picture shows some women departing from his home in the Esidumbini mission station with their portions of seed. That carried by each woman represents the amount given to any one kraal. The people have been almost inexpressibly glad to get this help. The locusts are much feared again this year. They will cause greater distress than previously be-

cause after these months of poor food the people are prone to sickness. In the face of such discouragement the Zulus are cheerfully planting again.

Ingatherings in Japan

Recent letters from Japan refer to the remarkable evangelistic work now stirring several of the cities of the empire. Mr. Stanford, Professor Lombard, and Dr. Cary all write of it with enthusiasm. Dr. Cary says: —

"You have known something of the meetings that from time to time have been held in different places under the name '*Shuchu* Evangelism.' The word *Shuchu* in military matters signifies the concentration of soldiers at one point. The first thought in the movement was to help some of the smaller churches, especially those that it was hoped might be strengthened so as to become self-supporting. Several of the leading pastors and some of the laymen would spend a week or so with the church that was to be helped by means of public meetings and personal interview with individuals who seemed most open to Christian influences. The results have been so encouraging that it seemed wise to try similar methods with some of the stronger churches.

"The first large city to be attacked (reports in the Christian newspaper abound in military words, though the methods used are not like those of the Salvation Army) has been Kyoto, where two of the Kumi-ai churches united in having charge of the meetings. The prominent pastors, such as Messrs. Miyagawa, Ebina, Hori, etc., were the speakers. The meetings continued for about a week, those of the first two days being in the City Assembly Hall. There was a time when it was difficult to obtain that for any Christian service, but in the last year it has been thus used on several occasions. Later meetings were for the most part held simultaneously in the buildings of the two churches uniting in the services. Though the weather was rather unfavorable the rooms were usually crowded. Much interest was aroused and to a large extent among those who had already heard much concerning Christianity. One person telegraphed to a business man who was absent in Tokyo: 'Come home at once, no matter what you are doing. Very important.' The man was surprised on reaching Kyoto to find that he was summoned merely to attend religious meetings; but he was among those that decided to be Christians. One of the first things he did was to go to a town about forty miles distant where he used to live, his object being to thank a former teacher who a score of years ago used to urge him to be a Christian and spoke words that he had never been able to forget, although until now he had not followed them.

"There were meetings in private houses and also in several of the schools and in the Blind Asylum. One noteworthy event was a meeting addressed by Mr. Ebina in the University Lecture Hall, 700 persons being in attendance. The Young Men's Christian Association of the medical school got permission to have the use of one of the large rooms there for a meeting, and an audience of 350 completely filled it.

"Last Sunday ninety-eight persons were baptized at the Heian Church and seventy-two at the Shijo Church. Perhaps it would have been as well if there had been a little more delay, but probably most, if not all, of these persons had been hearing about Christianity for some time. If they can be developed into earnest, working Christians the strength of these churches has been greatly increased.

"This week the Methodists are holding similar meetings."

Dr. Lombard notes that among those making open confession are the mayor of Kyoto and his wife.

Mr. Stanford too remarks the use of military terms in describing this religious activity. It is just as when the nation was at war with Russia. Whenever a victory was announced from Manchuria it was reported as "pre-

arranged." This expression is taken up by a writer in the *Christian World* of Japan in describing the characteristics of this evangelistic campaign. There was (1) preparation; (2) preconcerted action; (3) hard work.

Such activity as is thus reported of Kyoto is manifested in other Japanese cities also. "Word comes to Kobe that the evangelistic work in the Tottori field is especially promising. The baptisms of the past year exceeded those of any previous year in the history of the station. The Tottori church has good hope of settling a pastor soon, the Rev. Mr. Matsumoto, now at Takasaki. He is a strong man, and has made distinct place for himself at Takasaki and throughout Joshu. He is a regular reader of one of the British religious journals; and it is interesting to note that the Japanese pastors who seek spiritual food in the foreign religious press find it more often in the British than in the American papers. The latter deal very largely, he thinks, with sociological and secular questions, but very little with what contributes directly to nourish the spiritual life."

Mr. Stanford reports also the addition of several new members to the Ikuta church in Kobe. Especial interest attaches to one candidate for baptism, an old man well over ninety years of age, whose son is a member of this church. The father was an earnest Buddhist; the son had long wished to abolish the Buddhist altar and service in the home, but could not disturb them because the authority rested with the father. Mainly through the influence and example of the son, the father has now become a Christian and has removed all traces of Buddhist worship from his house.

GROUP OF CHRISTIANS OF KIEN COUNTY

The Appeal of a Chinese County

Dr. Walker, of Shao-wu, now in this country, forwards a letter sent to the Deputation to China, and furnishes the following translation, declaring that it is impossible to make the honorific style of writing sound in English as it does in Chinese. Dr. Walker thinks that the importance of the Kien-nen field is not overstated by the suppliants. Referring to a missionary map of China displayed at the Cen-

tenary Conference at Shanghai, with pins stuck into it to indicate where stations and outstations are located, he remarks that while the eastern and northern parts of Fukien bristled with pins the southwestern corner had hardly any, "and it is our Kien-nen work which is right out in that pinless region."

THE LETTER

"*To the Honorable Deputation,*

"*Drs. Moore and Barton:*

"REVEREND SIRS: —

"Since the time when the respectful sender of this statement parted (from you) at the Yang kou chapel, half a year, as in the wink of an eye, has gone by.

"The church of your humble Kien-nen County has but thin happiness. Two years of looking for your honors have ended in disappointment.

"Now we, men and women, the near-by members of this church, have assembled and specially send you these inches of paper, to earnestly entreat the two great men to keep in your hearts the church at this humble place and bestow upon it a clergyman, a single lady, and a physician, to save a hundred myriad lost souls. For the four quarters of Kien County adjoin eight counties in four prefectures, in all of which no churches have as yet been established. If we are favored with your kindness in early sending missionaries to Kien, not only will Kien County receive grace, but the neighboring counties will partake of a blessing not shallow.

"Now, since Pastor Chang (Diong) has come on his rounds to Kien, your servants have assembled all the near-by members, men and women, aged and youth; and we have had a view taken which we send up to make manifest our faces and our entreaty that the great Congregational Board will show us favor.

"We presume not to speak further of other matters, but by this special epistle reverentially invite Christian peace on the great Congregational Board.

"Ting Wie year, 8th moon, 20th day (September 27, 1907).

"THE CHRISTIANS OF KIEN COUNTY UNITEDLY PRESENT."

LETTERS FROM THE MISSIONS

SOUTH AFRICAN MISSION

ZULU BRANCH

COMMUNION DAY ONCE MORE

Rev. Charles H. Maxwell writes from Esidumbini, Natal, December 9: —

"Zulu babies were baptized in the Esidumbini church last Sunday morning, and nine young people received into the church. It was the first communion service here, with a missionary present, since the rebellion, and my first conducted in Zulu. This central church and its many branches united in the service, and the house was crowded, though we still lack a right proportion of men.

Fencing the Table

"As usual preparatory meetings were held on afternoons of the week before communion. In these meetings each one who was to partake of the Lord's Supper stated to the church his own estimate of his spiritual condition and his progress or decline since the last communion. The roll of members is called for this purpose, and a record kept of the responses.

"One old woman had taken *utshwala* (kaffir beer). She has been long in the church, and her grown-up son is adorned with the name of an American missionary; now her sin must be written in the church books. She was placed on the front seat for examination, and such questions as these were asked: 'How many times did you drink? When? Where? With whom? Did you brew it yourself? Who did? How did you come to do this? Did you for-

get our religion that day? Will you never do it again? Did you ever do it before while a member of this church? Do you pray daily?' Then followed preachments from the Zulus who, as they say, 'are with sheep,' meaning those whose heads are white like wool.

"The woman then being taken from the building, the council 'sat alone' and freely talked over the case, for Zulus like to talk, and as for their wives the apostle Paul gained no favor with the Zulu women by saying, 'Let the women keep silence in the churches.' By a vote of fifty-two to one those present said that in view of her repentance and confession she should remain in good standing. She was brought back, and it fell to me to say, 'We do not condemn thee; go, sin no more.' As is customary among Zulu churches the story of the fall and restoration went into the records as a warning to others. It is worth more as an object lesson, I think, than a laborious temperance rally.

"Some churches in America would have to sit in court a long time if they were to prepare their members thus individually for a place at the Lord's table. I speak of it to indicate one of the many adaptations to which Congregationalism bends within a radius of some twelve thousand miles from Boston."

NATIVE CHIEF ON THE BUSI RIVER

RHODESIAN BRANCH

A TRIP DOWN THE BUSI

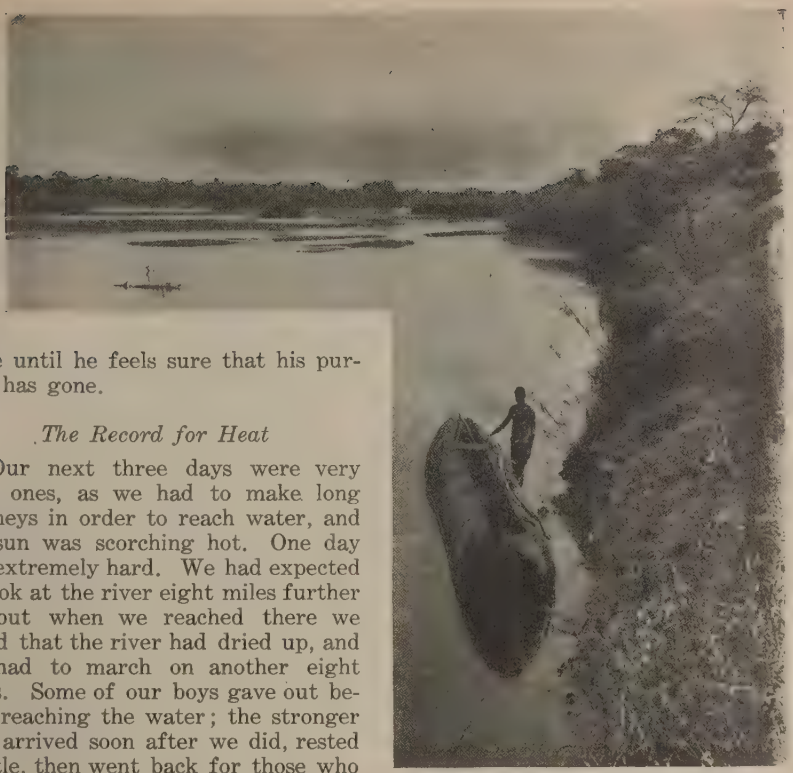
Rev. Thomas King writes from Mt. Silinda: —

"On September 9 Mr. Hatch and I started out on a proposed evangelistic tour of 106 miles down the Busi River. Our point of destination was Mtisu's. Mtisu is the native evangelist in charge of the outstation at Magundi's, where there are many kraals. The journey going down was along the road made famous by the passing over it of the Mt. Silinda traction engine.

Portuguese Tyrants

"We journeyed for two days before coming to a kraal. We had hoped to pitch our tent at this kraal on the evening of the second day, but the third day dawned before we arrived, on account of our slow carriers. After exchanging a few words of greeting with the people here we held a short service, telling them about the Saviour of men and his power to give them new hearts. One woman replied that they had good hearts until the white man came; their hearts were all right, but it was the Portuguese who had bad hearts, and we ought to go and preach to the Portuguese. Too much truth is contained in this statement regarding the Portuguese, for they are a godless race, slave drivers whose every desire is to keep the black man in his primitive condition in order that they may follow closely in the steps of King Leopold on the Congo.

"All through their territory their opposition to education and religion is but a repetition of what Mr. Bunker has experienced in Beira for the past two years. This was our only service until we reached Mtisu's, as we found that the natives had all left the road through fear of the Portuguese, who come along with their native police and march them off under the rifle to work on the railroad, or whatever they have for them to do, without any consent on the part of the native. If the native sees the Portuguese first he skips out for the tall grass, and hides



SCENE ON THE BUSI RIVER

there until he feels sure that his pursuer has gone.

The Record for Heat

"Our next three days were very hard ones, as we had to make long journeys in order to reach water, and the sun was scorching hot. One day was extremely hard. We had expected to cook at the river eight miles further on, but when we reached there we found that the river had dried up, and we had to march on another eight miles. Some of our boys gave out before reaching the water; the stronger ones arrived soon after we did, rested a little, then went back for those who had fallen by the way. They seemed to take up the journey the next day with their usual vigor, keeping it up until the shades of night surrounded us. We kept pretty close together, the moon giving us a little light, the rifle not in its usual position on the shoulder, but ready to fire at the first alarm.

"We arrived at Mtisu's at midday on Saturday, which was the hottest day we have ever experienced. Sunday we visited the kraals near Mtisu's, for the people were afraid to come to us lest the Portuguese should imprison them. We had about fifty at each service. The people seemed anxious to hear the message, but were in constant terror of the Portuguese. Sunday and Monday we were all afflicted with '*nyoka*.' *Nyoka* means snakes. When a boy has a stomach ache he says that snakes are biting him. The first time I heard the expression was from my herd boy. He said a snake had bitten him, and when I inquired where he pointed to his stomach. Thinking that rather a serious place for a snake bite I hurried him down to the doctor. Well, our snakes were caused from drinking bad water. The greatest suffering on a journey of this kind is from the lack of water.

At Magundi's

"Monday morning we set out for Chief Magundi's, about four miles below Mtisu's. We had intended to spend a day or two in this district, but our physical condition forbade any extension of our trip. We held one service on our way to the chief's and another at his kraal. At both places we found them drinking their beer; in fact our usual place for services was around the beer pot. In all places we visited we tried to present to the men and women

a Saviour who is able to save from sin and to give them new hearts and lives. Just how much they took in of our message we can never know, but often some one of the men would preach it over again to the women, and it was a satisfaction to us to know that they had grasped so much of what had been said. They always paid good attention.

Perils from Crocodiles

"We now decided to turn our faces toward Silinda. Our disappointment in finding so few kraals on the way down decided us to visit the other side of the river on our way home. This meant that we had to ford the Busi, which is filled with crocodiles. Mtisu told us that there was a place where the natives forded and where no crocodiles came, but while he was telling this to us a very large one appeared. Mr. Hatch shot at it with his rifle. Finally we made the venture, but at no time did we feel like tarrying long enough to take a bath, and you cannot realize how good it felt to step out on the opposite bank with two legs instead of but one.

"We were the first missionaries to visit these people. Very soon after crossing the Busi we came to a large kraal, where we had a service with about sixty people present. All along this side we were greatly impressed with the extreme ignorance of the people. They said they had heard long ago of a Creator, but had forgotten about him. There were many kraals along our path; at each we held a service, but even here we were hindered by the Portuguese, as we met them marching off a company of about sixty to work. A great many men had seen them coming, and had hid in the grass, so only women and children were found at the kraals. When we spoke to them they said they were only women and not supposed to know anything, and they did not want us to talk to them about our religion.

And from Beasts

"The water on this side of the river was good and plentiful; so were the lions and game. I must not forget to mention a little bird that came to us one evening when we were resting under a tree. It kept up a great chattering. Our boys said it told us of either honey or a lion near by. They followed the creature, and sure enough it led them to a tree where there was honey. We saw the tracks of a great number of elephants and lions, some so fresh that it hardly seemed possible the trip would be completed without our catching sight of at least one of them; but I regret to say such was the case.

And from Lesser Creatures

"Two nights we were compelled to sleep in native huts, as it was considered by the natives unsafe for us to pitch our tents out in the open veldt. Reluctantly we went into the native hut, already occupied by our nine carriers, numerous chickens, and I know not what all. Before I had fairly straightened myself the chickens were running over me, evidently mistaking me for the roost. I tried to sleep, but all in vain; the hopping of the chickens, the crowing of the cocks, and the snoring of the boys made it impossible. Before the day dawned I crawled out on my hands and knees into the fresh air, and thanked God that night was nearly over. The next night we tried it again; the hut was new and looked clean, and was of fair proportion. After we had grass spread on the floor with our blankets over it we expected a fair night's rest; but alas! we were deceived, for little black ants, numberless as the sands of the sea, discovered us, and began building pyramids under our necks. Sorry as we were to spoil their plans, we decided to let them try our feet, hoping to get in a nap before they should find our heads again. After the experiences of these two nights we were willing to risk sleeping in the tent.

"While on this trip we held about twenty services, and talked with six hundred or more people, most of whom had never heard of Jesus nor seen a missionary. While we carried the message to these few, what about the

thousands who have not even heard this much? Are the few missionaries on the field the only persons responsible?"

WESTERN TURKEY MISSION

THE FIRE SPREADS

Readers of the "Letters" in the last two issues of the *Herald* will not have forgotten President Tracy's glowing accounts of the outbursts of benevolence at Sivas and Marsovan. Now a letter comes from Rev. George E. White that shows the stir of the new life in the villages outlying from Marsovan: —

"There seems to be a new spirit moving in our station field. In Vezir Keupru the brethren are putting up some shops on part of the church property not otherwise needed, in order to secure an income when appropriations from the Board shall cease. The wisdom of even a small endowment for a church may be a question, but the giving of the money signifies that our friends, finding out that Americans will not pay their church bills, are preparing to do it themselves. Self-support, *on the present scale of effort*, never seemed nearer or more feasible. The home missionary society of our station maintains one evangelist in the field now. This week word comes from Avkat that the brethren there, tired of appealing to the depleted treasury of the Board, have made a subscription of about twice the amount they usually give for community expenses in a year, to provide some income-producing property to assist in community expense."

A New Church

Mr. White also describes an ecclesiastical council just held at one of the outstations, Hadji Keuy by name, for the purpose of organizing the Christians there into a church and ordaining and installing their pastor. The history of the process, culminating in this event, shows in what peculiar ways things are sometimes accomplished in Turkey. The scene which closed the day of the church's organization shows the same new disposition to sacrificial giving which the rest of the letter and Dr. Tracy's letters portray. Mr. White says: —

"Evangelical preaching has been heard in Hadji Keuy for a good many years, and a Protestant community of fifteen families has had some checkered experiences. But when the seminary class of 1900 graduated and Mr. Darakjian settled in the town, a new era began. He has worked quietly, patiently, and with never tiring energy. Most of the time he has taught the community school for boys, as well as done all the work of the ministry. All the town of 12,000 people knows and respects him, and his congregations always include many who are not avowed evangelicals.

Outwitting Officials

"Preaching and teaching were in a building unsanitary for the health and unsafe for the gathering of a large audience. But how could they secure an adequate church? The Turkish officials X, Y, and Z refused to allow them a new building unless it should be authorized by officers A, B, and C, who live in Constantinople and are inaccessible. But the government of Turkey is largely administered on two unwritten laws: first, no one may stir from his place without express permission; and, second, once established in a place a person or an institution may not be lightly dislodged from it. The Hadji Keuy community bought a beautiful site, the cost being £200, one-half of which was a gift from the American Board made some time before. The people thought they exhausted their powers of giving in raising the other half. And in any case there was no permission to build. Finally three persons united in building a house on ground adjoining the church lot. The plan was rather peculiar, but elicited no especial remark. Then the city officials appeared one day, and informed the Protestants that

they must no longer worship in their old building, as it was unsafe. They renewed their request for permission to build, and added that they must worship in private houses temporarily. The friendly officers gave tacit sanction to this, and the new house was used occasionally along with others. And then, almost before they knew it, the congregation provided all the money expended on the building (about £160 in all), remodeled it a little, and lo, a building adequate temporarily for an audience of 400, accommodating two schools during the week, and with rooms for the preacher's family upstairs! The officers began an investigation, but the brethren cheerfully told them that they were only using these quarters until permission came for the regular church building. Whereupon the officers went away and forgot to come back. In this building the services of last Sunday were held.

"The status of the congregation and the examination for ordination were found satisfactory by the council, and an audience that far exceeded the capacity of the neat, new, light room for worship assembled Sunday morning for a glad service. Sermon, ordaining prayer, right hand of fellowship, charge to the people, and other services were much as in the churches at home. In the afternoon service two deacons were 'ordained' with the laying on of hands, the new pastor administered baptism to six children, one of them being his own son, and the visitors sat with the thirty-six members of the newly constituted church at the table of our Lord.

The Thank-Offering

"That evening, as for two evenings before, a meeting was held in the home of one of the brethren for song, prayer, and praise. There was great happiness in all hearts, and when Dr. Tracy suggested that money should be raised before long for a regular church building, permission for which would doubtless be obtained after a time, a brother rose and said he would build the door of the new church. A lumber dealer made a handsome subscription and offered to supply lumber free of profit. Others followed with pledges of money, labor, materials, and valuables of various sorts — one woman donated a pair of costly earrings — until an aggregate of £100 was reached, pledges to be redeemed within three years. Next morning before we left town, however six men agreed with Dr. Tracy, he being a seventh, to give thirty pounds each, which means that some three hundred pounds may be expected from those dear friends for the Lord's house, and that is enough to erect the structure. The pastor quietly remarked that he did not think they would have much trouble in raising the money needed. This is not a mere material gain. It signifies an awakening spiritual vigor, a growing self-respect as Protestant Christians, a sense of a work to do and a service to render. The brethren have much dealing with villages about, and their Christian influence is wide-reaching. The congregation at Hadji Keuy feel that they are on their feet at last, and they rejoice as a strong man to run a race."

FOOCHOW MISSION

FIRST IMPRESSIONS

Miss Elizabeth S. Perkins, who left her home in Alfred, Me., last September to enter upon her life work in China, writes from her new home at Diong-loh of her arrival and of her first impressions: —

"After six weeks of journeying by land and water, with a few days at intervals for pleasant visits at other missions in Yokohama, Kobe, Kyoto, Shanghai, and Foochow, it was with satisfaction that I took up the last stage of the way and came with Mrs. Hubbard from Pagoda Anchorage up the creek on the rising tide to Diongloh. Notwithstanding all the fine appointments of the *Minnesota*, the good fortune of traveling with eighty-two other missionaries, and that of having

Mrs. Gracey (wife of our consul at Foochow) as cabin companion, I believe I enjoyed those two hours in the slow sampan quite as much as the two weeks on shipboard. (I wasn't ill, either!)

"The hills about us are magnificent, their steep sides covered with green terraces, or great horseshoe graves. emn men in long coats and three graduates of the girls' schools in Foochow, were also out. And up on the bank Ting-Chi was having great success with the firecrackers. Everywhere that our steamer touched, in Japan and at Shanghai, displays of flags, banquets, parties, and receptions were tendered Secretary and Mrs. Taft; I am quite

MISSION COMPOUND AT PAGODA ANCHORAGE

During this ride I had my first lesson in Romanized Chinese, from the primer, with which I have since become better acquainted.

The Welcome

"Muk, the boy of our establishment, was on the watch, and as soon as we had scrambled ashore he set off up the hill to give the news. The sun was warm, and we went into the city chapel to see the pastor and rest before climbing the hill. As we came out from under the big banyan trees and looked up to the compound, through the gate appeared fifty blue cotton figures, coming by twos down the slippery stone steps to meet us. They divided to either side of the path, and as we passed through sang their song of welcome. The teachers, three sol-

satisfied that all of these did not give to them the pleasure which this welcome of the people here brought to me.

The First Sunday

"Next day was my first Sunday in Diong-loh. We took the path to church, not now over the stone steps we had come up, but through the pines, the rice paddies, and alongside a noisy brook. When we came to the city streets, if such these alleys may be called, every one stared at the new foreign lady, and they said, 'There are two now; there was but one.' Another said, 'How very tall she is!' The shops were of course open for business, as on other days; the dogs and great black pigs had right of way everywhere. In a doorway sat an old man, his bare legs covered with raw

sores. Here, Miss Osborne says, he has sat for many months, save when the sun beat down too fiercely; then he would retreat to the shadow of the opposite dwelling.

"That afternoon we went to see one of the Bible-women in a village near by, passing on the way a native school, where we heard the voices of the children hard at work inside. In the Bible-woman's room we found a little class of six or seven women and girls seated about the table. The news that two foreigners had arrived soon spread about the village, and before we had finished the cups of tea which were offered, the little room, with its low ceiling and its mud walls, decorated with colored pictures from some American Sunday school roll, was holding sixteen women and babies, while outside, peering in through the slats of the one window which might otherwise have admitted a little air, I counted ten dark faces of men who watched us and listened intently to the foreign woman as she sang and prayed. The other one wished so much that she too could speak their language, that she might utter the prayer which she silently breathed for these for whom Christ died.

Light for Blind Eyes

"From here we went across the way to the home of a poor old blind woman, one who through Miss Worthley had caught a glimmer of the light. She met us at the door, and we sat down on benches outside with the hens, the babies, the neighbors, and the family pig all crowding about. This is a village where during the summer no less than six women have taken their own lives, four by opium and two by eating soap! I did not much wonder at the discouraged mood of the wretched woman as she told us how she had believed what they told her about God, had prayed her simple prayer each day, and destroyed her idols. 'And now,' she complained, 'this has come; I am nearly blind!' I think the heart of our Father must be very tender for such as she, who in their clouded way grope toward the light.

"Shortly before I left home, when friends and neighbors were flocking in with offers of help and with heartiest good wishes, my father remarked, 'You will not be of half so much consequence when you get away from home.' This is just the feeling which one has out here. How pitiably small is the number who are working to bring in the Kingdom! If only some of the college women at home could be transplanted for a few days to this province, they could see hundreds of homes of people who need them vastly more than they can ever know until they come. I am so glad that I have come and am to live my life here among these people, helping as I may to train the girls in the school to right ideals of living, and through the Bible-women to point many others to the higher way and keep them in it."

THE WIDE FIELD

CHINA

A BONFIRE OF PIPES

The autumn festival, kept all over China during the last week of September, had an unusual feature in the celebration at Hang-chow. At a civic function on the "City Hill," and in view of the populace, the opium pipes and wooden trays gathered from the recently closed opium dens were burned in a huge pile. The correspondent of the *Church Missionary Gleaner* describes the scene vividly:—

"Gorgeous red banners floated in the breeze. Each side of the pyramid of pipes was about six feet at the base and about seven feet in height. They were wrapped in bundles of thirty or forty, and the total number must have been five to seven thousand.

"When I arrived there at nine

o'clock a considerable number of people had gathered, some on the balconies of teahouses and other points of vantage, whilst a few hundreds were as close to the pipes as the police and soldiers would permit.

"As time passed various squads of uniformed students with the banners of their schools drew up at different spots to witness the proceedings. At 9.30 dry straw was piled up round the stacks, and the whole plentifully deluged with paraffin oil. Then mandarin chairs began to arrive, and large numbers of people poured up the various pathways leading to the hill.

"At the hour appointed with some ceremony the torch was applied, and quickly the two piles of doomed instruments disappeared forever.

"The number of pipes destroyed by no means equals the number of people who used them, any more than the number of razors which might be collected from the hairdressers in London would equal the number of people who shave. One serves for many patrons of the establishment; it would mean probably that the pipes of twenty thousand opium smokers were destroyed."

TURKEY

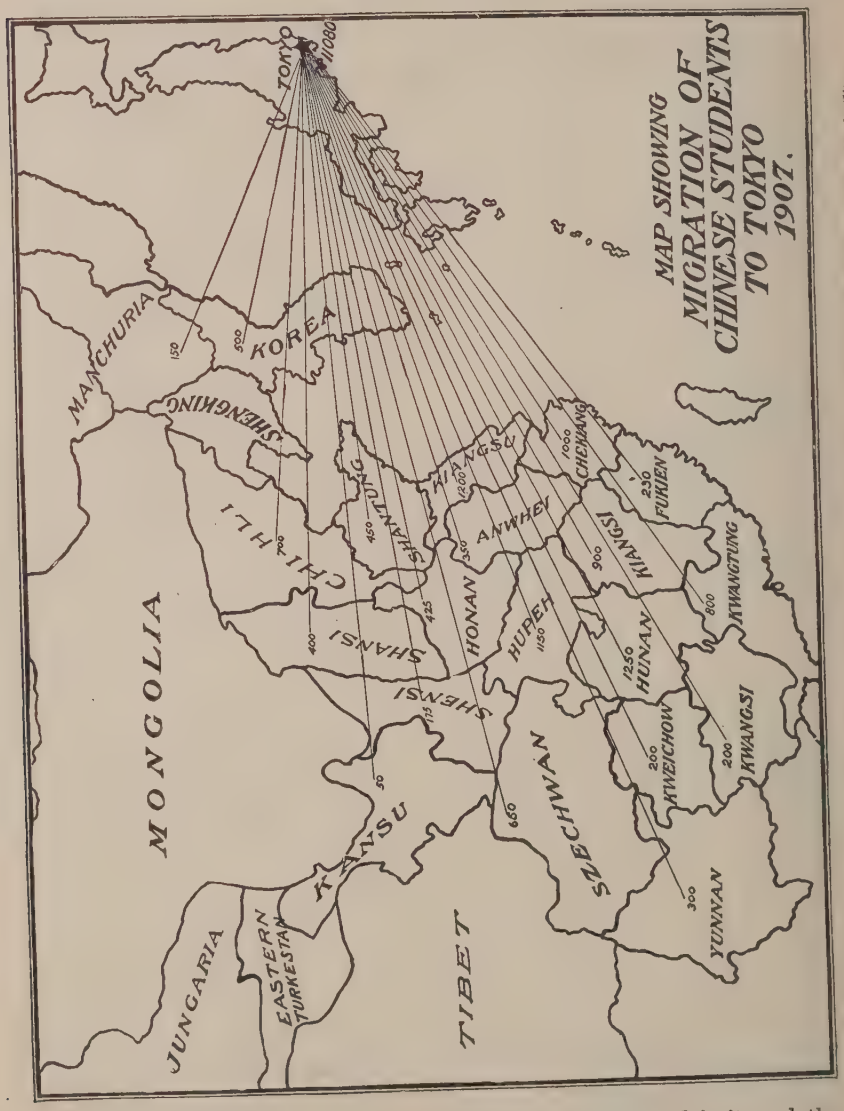
THE BIBLE IN ALBANIA

Rev. T. R. Hodgson, the British and Foreign Bible Society's agent in Constantinople, has been making a tour in Macedonia and Bulgaria which he reports in *The Bible in the World*. Especially interesting for us is his account of what he found at Monastir: —

"We have here our depot and center of our work in Macedonia and Albania. Three colporters were awaiting our arrival; two other colporters were on their tours in remote parts of the field. Of the colporters whose probation was then beginning, one, Stoikoff, had come to us with excellent credentials from the American Mission, and has been known to us for many years. The other, Natchi, who had just returned from an unexpectedly successful visit to the Albanian town of Scodra (Scutari) in the north, is one of two Albanian brothers whose efforts for the enlightenment of their countrymen cost them two years in a Turkish prison; they are heroes and martyrs to their fellow-countrymen, and, even in bigoted and Roman Catholic Scutari, Natchi had found every door open to him. A ceremonial visit to the Vali, who was polite and friendly, made matters easy and pleasant for my stay in the town; but from other quarters (I had my wife with me) we found ourselves under the care of a watchful protection which attended us at every step. This is not the place to tell of daily occurrences which in happier countries would rouse feelings too poignant and bitter for endurance. And yet life goes on, and this pleasant little town with its smiling surface wears, with a careless air, its brand of Cain.

"Our well-stocked and well-managed depot in Monastir suffices for the work we can do; it is the work we cannot touch that fills us with anxiety and regret. Albanians of every rank and degree, Albanian Moslems and Albanian Christians, talk freely to us; the Bible Society has given to every Albanian who can read the one book which his language possesses; the Bible Society, to an Albanian, signifies literature and religion, hope in the present and for the future. Six years ago we prepared editions of the Four Gospels and the Psalms in a character which the Albanians have elaborated for themselves, adapted to their peculiar language. The Ottoman authorities forbid us to issue these books, and our first small tentative effort remains abortive and unaccomplished. Mr. Kyrias, our depositary at Monastir, and Mr. Sinas, our depositary at Rustchuk, both Albanians and scholars and students in their own language, have labored earnestly in this good cause, and have done most valuable preparatory work. These long years of delay have not been without their fruit, and in God's own time we expect an open door. More effort, as well as more patience, will certainly be necessary;

but when the time comes there is reason to believe that Albania will absorb every copy of the Scriptures with which we can supply her."



Copied from *The Student World*, a new monthly published by the World's Student Christian Federation, New York City

JAPAN

WINNING THE CHINESE STUDENTS

One of the impressive facts in the progress of the Kingdom today is the work the Christian Japanese are doing for Chinese students who have come to their country. The blessing of this work is twofold; it certainly blesses those who are engaged in it, and there are evidences that it is bearing fruit among the Chinese. *The Chinese Recorder* of September, 1907, contains a letter from Rev. Y. Haraiwa, telling of

the baptism of two groups of these Chinese students who have been won to Christ. The first company was baptized last April; forty-two young men were examined one by one during the six hours of a Saturday afternoon. In this examination Mr. Haraiwa used his interpreter and had the help of two Chinese deacons and one foreign missionary. Twenty-eight of the young men were judged not ready then; fourteen were accepted. "Those fourteen," Mr. Haraiwa says, "were from different parts of China, and only two or three were, I think, from the same place or nearly from the same quarter; and many of them had more or less knowledge of Christianity before they came to this country, while none of them came to embrace Christianity by momentary sensation or notion of curiosity. They all loved our Lord Jesus Christ. I could judge by their confession, tone of voice, way of answers to my questions, and by their countenance, which is peculiarly different from those who are not Christians, that they were sincerely converted. And I believe that the confessions they made at the baptismal service were true and genuine in the sight of Almighty God, our Father."

The second company was baptized in June. Mr. Haraiwa, being absent at the time of examination, intrusted the task to a committee, of which Dr. Chauncey Goodrich, of Peking, who was in the city at the time, was a delighted member. There were twenty-two candidates; eighteen were accepted. Mr. Haraiwa approved the decision. He adds: "I was so pleased with the confessions and countenances of these seventeen young men — one was late in coming, I think, and was not baptized — and I believe they are sincere and true Christians. I love them.

"Of course these seventeen, as well as the former fourteen, are young men yet in their Christian experience, and need guidance, support, and watching in this foreign land to them, where temptations are strong and various, though there are not persecutions here as in their home land."

INDIA

THE YEAR'S REPORTS

A recent issue of *The Harvest Field*, a valued mirror of mission work in India, published at the Wesleyan Mission Press in Mysore City, reviews the year's reports of several of the missionary societies having work in India. These summaries are in many ways encouraging, and reveal the wide influence of the recent spiritual revival in India. The Wesleyan Missions in Bombay and Punjab District report that their work, except among the Marathis in Bombay, is among the "wardens" of India. In this work they seek to minister to the civilians in the large European communities in Bombay, Umballa, Lahore, Rawal Pindi, etc. A record of revival scenes comes from Lahore, where an increase of eighty-one church members during the year is recorded.

The American Baptist Telugu Mission in the Madras Presidency also recognizes the presence of a revival spirit in its field; growth in this mission is strong and constant. At Ongole it has come to pass that the Christians attending the high school exceed the Hindus in number. Emphasis is put upon the policy of concentration in this mission.

At Ramapatam, for example, there are four missionaries and eighteen native Christian workers engaged in an area of 120 square miles only and amongst a total population of 21,000. As a result of such concentrated effort, one in thirteen of the total population belongs to the mission. The judgment of this mission is that it is far better to abandon unproductive fields for a time to develop the fruitful ground.

The report of the Basel Mission in Southwestern India contains significant expressions concerning the place of industrial work, which has been notably developed by that mission, between three and four thousand persons being employed under mission supervision in this way. They say: —

"We should be exceedingly glad if we could discontinue our industrial work and devise some other method by which our Christians might be made independent of our support. For the present we are bound hand and foot to the old system, but we are persuaded the time will and must come when we shall be able to concentrate all our energies on purely evangelistic work."

The report of the Wesleyan Mission in Hyderabad is regarded by the reviewer as a book likely not only "to attract attention, but to absorb attention," so fascinating and uplifting is the story it records. Within ten years in this mission the church has increased 150 per cent, and the number of Christian villages by 100 per cent. The number of missionaries meanwhile has been increased by only two.

THE PORTFOLIO

The Danger of Over-efficiency

In articles on the unrest in India the *Times* and the *Spectator* dwelt recently on over-efficiency as one cause which in its own degree had helped to produce the unrest. The perfecting of the machinery of government, especially when governors and governed are of different races, tends to create a barrier where before there was direct understanding. The administrator is tempted, through the natural pride with which he views his improved methods, to trust to machinery where before he would have depended on personality. The governed no longer have such direct access to their superiors as formerly, but are referred to this or that regulation.

The danger is not confined to those engaged in civil administration. Missionaries have, as a rule, a range of duties and variety of occupation which is both a benefit and a temptation. The missionary is of necessity so much a man of affairs that he is saved from being an impractical dreamer. But while he is attending to his schools, his church funds, the land questions which are referred to him for advice, the erection of buildings, and the thousand and one details which demand his attention, is there not a possibility that he may mistake interest in his work for interest in his people? They will feel the difference, and a veil is drawn between them and him. There will come less frequently the sacred moment when heart reveals itself to heart and the mind speaks out of its deepest experience. The curse of over-efficiency is that it defeats itself. Once the worker has passed the danger point, the more he labors the less real work does he accomplish. Men admire his capacity for work, his mastery of detail, and his method, and yet they may wonder why his influence is not greater. The truth is that influence is a product of personality, not of method; of humanity, not of machinery. It is created when heart touches heart, and is sustained by sympathy, helpfulness, and love.

From the "Christian Express," Lovedale, South Africa.

To See a Snake at School

Here is a snake story from one of our schools which may interest you. A few days ago a note, accompanied by a snake skin nine feet long, was sent to us by our teacher at Golokodo, three miles from here. It seems that that morning this enormous black *imamba* had entered the school unseen. The first that was known of the snake's presence was when a little fellow on the back seat began vigorously brushing off its coils from his bare legs. The snake then shot up onto the wall, trying to find a way of escape. The screaming children flew out of the

windows; others clung to their teacher in a paroxysm of fright. Benches were upturned, the clock, etc., broken, while this great monster of nine feet circled and wriggled and thrashed around the room. Finally the teacher and two or three big boys got spears and dispatched the reptile, and, wonderful to relate, no one had received its deadly sting.

From letter of Mrs. George B. Cowles, Jr., of Adams Mission Station, Durban, South Africa.

Genuine Rice Christians

You tell me that these people are outcastes; that they have nothing to lose and everything to gain; that they are "rice Christians." Yes, they are "rice Christians," and so would you and I be in their place. Tell me, my friend, if you had no hope of ever getting a meal of rice from one year's end to another; if you remained crushed as an outcaste under the system of Hinduism, left dirty and degraded, sunken and superstitious, and you and your posterity had no hope of getting an education or of rising in the social scale unless you embraced Christianity; and further, if denied access to all the holiest temples of Hinduism because you were an outcaste, doomed to the degraded slavery of demon worship — if, I say, hungry in body, ignorant in mind, darkened in spirit, you could, by embracing Christianity, so improve your physical condition that you could actually eat rice; that your children could get an education, and that in Christ you could find the heavens opened with new and infinite possibilities for endless advancement, would you too not become a "rice Christian"? If you think it is easy for these outcastes, go and try to convert them. We give them no rice save what they earn by honest labor, and rice and education seem to them as nothing compared with the bitter cross of being ostracized by friends and relatives, with no visible hope of marrying their sons and daughters, nor of receiving human aid. No, the persecution which they receive is an unanswerable evidence that these "rice Christians" are genuine.

From letter of Mr. George Sherwood Eddy, of Battalagundu; Madura Mission, South India.

As the Consul Sees It

Thomas H. Morton, the United States consul at Harpoot, Asiatic Turkey, writing to the Department of Commerce and Labor on "The Outlook for American Trade in Harpoot," closes with a signal tribute to the missionaries. "I have had occasion," he says, "to revert to the work of the American missionaries and teachers settled in the district. In a thousand ways they are raising the standards of morality, of intelligence, of education, of material well-being, and of industrial enterprise. Directly or indirectly, every phase of their work is rapidly paving the way for American commerce.

"Special stress should be laid upon the remarkable work of the physicians who are attached to the various stations. The number of these stations is steadily growing; they now dot the map of Asia Minor at Cesarea, Marsovan, Sivas, Adana, Aintab, Mardin, Harpoot, Bitlis, and Van. At most of these points well-equipped hospitals are in active operation. From the very nature of their occupation the physicians come more easily and rapidly into touch with the native population, and quickly gain their confidence. The influence of the twelve American practitioners stationed at the above points is almost incalculable, radiating in each case over a large territory.

"As I see this group of brave and capable men, each with a practice extending over the equivalent of an average New England state, cheerfully facing an amount of work which would stagger the ordinary practitioner, for a remuneration but a mere fraction of what their professional ability would earn in their native land, I am tempted to ask if there are not equally capable young American business men, animated with the

same ideals as these physicians, ready to enter upon a commercial life in the Orient? The influence of an upright, straightforward, energetic, American merchant would count for almost as much, in the way of moral leaven, in the business circle of an Oriental city or province as would that of the physician in its family life."

From the "Spirit of Missions."

THE BOOKSHELF

Islam, a Challenge to Faith. By Samuel M. Zwemer, F.R.G.S. New York: Student Volunteer Movement for Foreign Missions. Pp. 295.

At the present time the devotees of no Eastern religion attract quite the same interest and attention in the Christian world as the followers of Mohammed. Movements are taking place among the Mohammedans themselves which are most significant. Not the least striking of these was a conference of leading Moslems of the world held in Mecca, a full report of which was recently printed in Arabic, as is noted elsewhere in this number of the *Herald*.

This book by Dr. Zwemer is therefore as timely as it is comprehensive and inspiring. It deals in its twelve chapters with the origin and sources of Islam, Mohammed, the Spread of Islam, the Faith, Practices, and Ethics of Islam, Divisions and Reforms, Present Conditions, Missions to Moslems, with Methods, Problems and Results, closing with "A Challenge to Our Faith." There are twenty-eight illustrations, many of them original, with five new and most valuable religious maps and several comparative tables. The appendixes and index are full and comprehensive, giving the book unusual value as a work of reference.

No man living is better fitted by experience, study, and affection to prepare this, the most exhaustive compendium upon Mohammedanism ever written. Whenever Dr. Zwemer speaks upon any subject connected with Islam we all listen as to a master. In this his latest book and the most comprehensive of them all, he speaks with a directness and charm that cannot fail to command the attention of all friends of missions, and especially of those who are interested in the Moslem problem. Whoever reads this book with care will have a fund of definite and reliable information that cannot be obtained by the study of any half dozen other books.

J. L. B.

THE CHRONICLE

Departures

January 7. From San Francisco, Dr. and Mrs. Charles T. Sibley, to join the Mission to the Philippines. (See pages 53, 63.)

Arrivals in this Country

December 21. At New York, Miss Emily D. Smith, M.D., of the Foochow Mission.

January 10. At New York, Miss Gwen Griffiths, of the Western Turkey Mission.

Arrivals Abroad

November 13. Dr. and Mrs. Wallace Taylor arrived in Japan.

December 16. At Hong Kong, Mrs. C. A. Nelson and the Misses Lowrey.

Marriage

December 19. At Montreal, Canada, Dr. Charles T. Sibley and Miss Annie Elizabeth Short.

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Letters dated Suez Canal, Steamship *Persia*, December 11, reported Mr. and Mrs. Hicks as well and enjoying the comfort of steamer travel after their strenuous touring in Turkey. What with catching up in correspondence, making reports of places visited, and preparing for the places next to come, they were not likely to be idle on shipboard. A paragraph in

one of Mr. Hicks's letter is of special interest in the light of the article, "Is Islam Waning," on page 54:—

"The pyramids are still there, barring the portions carried away some years ago to build a citadel. Enough more could be spared to make a theological seminary building at Marsovan without hurting their looks materially. These wonderful works are like Islam: they withstand almost every effort to undermine or destroy them. Yet with 100 Moslems in the Syrian Protestant College at Beirut and over three thousand in the United Presbyterian schools of all grades in Egypt, some impression is being made. The theological school (Mohammedan University) at Cairo, with 14,000 students, teaching a devotion that is fanaticism, is no unreality, but it cannot stand forever on a curriculum whose only course is committing to memory the Koran; too many developments are going on to keep the mind even of Moslems in ignorance forever."

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Rev. E. W. Ellis, who went from Lintsing to Tientsin to meet his sister, just arriving on the field, was taken ill there with typhoid fever. The last reports indicate that the fever has left him, and he is making a good recovery.

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Information just received from Japan reports Dr. J. L. Atkinson as greatly improved in strength, after nearly a year of broken health.

∴

Just as we go to press a dispatch comes from New York announcing the death, on January 10, of Rev. Edward S. Hume, the well-known and honored missionary of this Board. Mr. Hume has been in ill health for some time, and for the last few months the friends have felt very anxious about him. Mr. Hume was the son of Rev. Robert W. Hume, one of the earlier missionaries of the Board in the Bombay Presidency, India. He was appointed a missionary of the American Board and designated to the Marathi Mission in 1875, and since that time has been connected with the mission. A more extended notice will appear in the next issue of the *Herald*.

∴

This picture was not at hand when we were able to announce that President Zumbro was taking back to the American College of Madura a president's wife. All

MRS. WILLIAM M. ZUMBRO

our missionary circle, however, will wish to see the face of their new associate, so we slip the belated picture into the friendly corner of the Chronicle.

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Dr. Creegan reports that Mrs. Charles K. Tracy and child, of the Western Turkey Mission, left New York, January 4, by Steamer *Cedric*, bound for Naples. Mr. Tracy will meet them there.

∴

The new chapel of Kobe College was dedicated on the 19th of December. It is a beautiful building and meets a great need of the college.

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Parish ch., 75, Central Cong. ch., 75, Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00
Belfast, 1st Cong. ch.	45 00
Falmouth, 2d Cong. ch.	13 52
Gray, Cong. ch.	2 00
Hampden, 1st Cong. ch.	4 25
Harpswell, Friends,	2 00
Machias, Center-st. Cong. ch.	5 21
Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume,	217 50
Sanford, Cong. ch.	10 00
South Bridgton, Cong. ch.	2 25
South Bristol, Union Cong. ch.	11 00

South Paris, 1st Cong. ch. 15 00
Whitneyville, Miss V. M. Bridgham, 1 00
Windham, 1st Cong. ch. 6 52
Wiscasset, Rev. E. W. Moore, 2 00
Woodford, Cong. ch. 75 00
———, Thank-offering for work in China, 499 00—1,136 25
Legacies.—South Berwick, John H. Plumer, by Charles H. Wentworth, Adm'r, add'l, 20 00
1,156 25

New Hampshire

Cornish, Cong. ch. 10 00
Durham, Cong. ch. 51 12
Fitzwilliam, Cong. ch. 7 00
Francestown, Cong. ch. 23 52
Gilsum, Cong. ch. 15 00
Greenville, Cong. ch. 12 00
Hampton, Cong. ch. 9 02
Hanover, ch. of Christ at Dartmouth College, 100 00
Henniker, Cong. ch. 32 00
Hopkinton, Cong. ch. 31 00
Jaffrey, Cong. ch. 1 00
Lancaster, Cong. ch. 65 00
Lebanon, Cong. ch., for outstation, Lintsing, 100 00
Manchester, Franklin-st. Cong. ch., 401.19; 1st Cong. ch., toward support Rev. J. P. Jones, 59.40, 460 59
Meredith, Cong. ch. 10 00
Merrimack, 1st Cong. ch. 25 00
New Castle, Cong. ch. 3 00
Newington, Cong. ch. 5 30
Pelham, Cong. ch. and Y. P. S. C. E. 45 00
Salem, Cong. ch. 3 56
Sanbornton, Cong. ch. 51 23
Somersworth, 1st Cong. ch. 15 00
West Stewartstown, Rev. E. A. Tuck, 5 00—1,080 34

Vermont

Ascutneyville, Cong. ch. 6 00
Barnet, Cong. ch. 6 75
Barre, Cong. ch., toward support Rev. J. X. Miller, 61 17
Bellows Falls, 1st Cong. ch. 109 90
Bennington, 2d Cong. ch. 72 95
Bradford, Cong. ch., toward support Dr. C. W. Young, 36 30
Brattleboro, Center Cong. ch. 95 34
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen, 100; S. F. Emerson, 5, 105 00
East St. Johnsbury, 3d Cong. ch., toward support Rev. C. K. Tracy, 12 00
Enosburg Center, Memorial Cong. ch., Gentlemen's Foreign Miss. Soc. 25 00
Fairhaven, Welsh Cong. ch. 16 02
Fairlee, Cong. ch., toward support Dr. C. W. Young, 6 00
Jericho, 1st Cong. ch. 25 50
Ludlow, Cong. ch. 13 60
Middlebury, Cong. ch. 45 30
Northfield, Cong. ch., toward support Rev. J. X. Miller, 50 50
North Troy, Cong. ch., 30; Rev. James Ramage, 1, 31 00
Post Mills, Cong. ch., toward support Dr. C. W. Young, 12 50
Randolph Center, Cong. ch., toward support Dr. C. W. Young, 22 25
St. Johnsbury, North Cong. ch. 31 00
Salisbury, Cong. ch. 15 00
South Hero and Grand Isle, Cong. ch. 20 00
Stowe, Cong. ch. 22 60
Waitsfield, Cong. ch. 10 00
West Fairlee, Cong. ch., toward support Dr. C. W. Young, 7 00
Westford, Cong. ch. 15 00
Westminster West, Cong. ch., 12.40; Soc. of Morals and Missions, 14, 26 40
Weston, Cong. ch. 5 00
West Rutland, Cong. ch. 58 45—963 53

Massachusetts

Amherst, ch. of Christ in Amherst College, 118.02; North Cong. ch., 28.03; 1st Cong. ch., 14.71, 160 76
Arlington, Cong. ch. 109 50
Ashfield, Cong. ch. 23 26
Athol, Cong. ch. 80 80
Attleboro, 2d Cong. ch. 283 42
Auburndale, Cong. ch. 150 00
Ayer, 1st Cong. ch. 3 72
Barre, Cong. ch. 19 55
Berlin, Cong. ch. 6 00
Boston, 2d Cong. ch. (Dorchester), 110; Mt. Vernon ch., 100; South Evan. ch. (West Roxbury), toward support Dr A. R. Hoover, 97; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 5; total, 312; *less* 150, gift transferred, 162 00
Boston. *Summary for 1907:*—
Old South ch. 11,206 76
do. to Woman's Board, 2,373 98—13,580 74
Central ch 1,610 00
do. to Woman's Board, 1,107 07— 2,717 07
Immanuel-Walnut-av. ch. 1,330 23
do. to Woman's Board, 924 78— 2,255 01
Second ch., Dorchester, 1,380 90
do. to Woman's Board, 585 26— 1,966 16
Mt. Vernon ch. 750 76
do. to Woman's Board, 402 25— 1,153 01
Union ch. 650 59
do. to Woman's Board, 498 80— 1,149 39
Shawmut ch. 545 85
do. to Woman's Board, 499 02— 1,044 87
Central ch., Jamaica Plain, 598 88
do. to Woman's Board, 262 12— 861 00
Allston ch. 452 50
do. to Woman's Board, 359 71— 812 21
Park-st. ch. 142 10
do. to Woman's Board, 605 00— 747 10
South Evan. ch., West Roxbury, 424 00
do. to Woman's Board, 171 00— 595 00
Eliot ch., Roxbury, 312 63
do. to Woman's Board, 217 00— 529 63
Brighton ch. 121 90
do. to Woman's Board, 291 76— 413 66
Phillips ch., South Boston, 121 11
do. to Woman's Board, 292 00— 413 11
Pilgrim ch., Dorchester, 185 00
do. to Woman's Board, 175 25— 360 25
Highland ch., Roxbury, 123 92
do. to Woman's Board, 60 50— 184 42
Village ch., Dorchester, 58 91
do. to Woman's Board, 121 50— 180 41
Roslindale ch. 50 00
do. to Woman's Board, 95 00— 145 00
Berkeley Temple, 74 76
do. to Woman's Board, 61 32— 136 08
Boylston ch., Jamaica Plain, 58 01
do. to Woman's Board, 26 91— 84 92
Trinity ch., Neponset, 14 68
do. to Woman's Board, 57 07— 71 75
Winthrop ch., Charlestown, 19 60
do. to Woman's Board, 50 00— 69 60
Central ch., Dorchester, 5 00
do. to Woman's Board, 40 20— 45 20
First ch., Charlestown, 23 47
do. to Woman's Board, 18 00— 41 47
Harvard ch., Dorchester, 14 71
do. to Woman's Board, 22 20— 36 91
Faneuil ch., to Woman's Board, 19 18
Romsey ch., to Woman's Board, 15 00
Hope ch., to Woman's Board, 10 10
French Evan. ch. 10 00
Maverick ch., to Woman's Board, 7 00
Miscellaneous, 2,146 00
do. to Woman's Board, 2,943 40— 5,089 40
Specials to A. B. C. F. M. 2,073 60
School Fund to do. 865 18
Legacies to do. 4,079 51
do. to Woman's Board, 1,116 90— 5,196 41
42,879 84

Braintree, 1st Cong. ch., 59.31; do., Friend, 150, 209 31
Brockton, 1st Cong. ch., Friend, 5 00
Brookfield, Cong. ch. 23 70
Brookline, Leyden Cong. ch., 394.64; Harvard Cong. ch., 284.65, 679 29
Buckland, 1st Cong. ch. 15 00

Cambridge, James C. Clarke, 25 00
Campello, 2d Cong. ch., toward support Rev. H. P. Perkins, 451 00
Chatham, Cong. ch. 2 60
Chelsea, Central Cong. ch., 39.49; 1st Cong. ch., 32.50, 71 99
Chesterfield, Cong. ch. 15 00
Chicopee Falls, 2d Cong. ch. 26 61
Cliftondale, 1st Cong. ch. 21 20
Conway, Cong. ch. and Sab. sch. 20 46
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 16 00
Dalton, W. Murray Crane, 200 00
Deerfield, Cong. ch., Rev. George F. Merriam, 5 00
Dracut, Central Cong. ch. 6 40
East Falmouth, Cong. ch. 2 00
Easthampton, Payson Cong. ch. 64 00
Essex, Cong. ch. 15 00
Fitchburg, Calvinistic Cong. ch., 89.70; Rollstone Cong. ch., 27, 116 70
Framingham, Plymouth Cong. ch. 65 34
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 100 19
Gloucester, Magnolia Cong. ch. 20 00
Granby, ch. of Christ, 19 12
Hamilton, Cong. ch. 9 74
Haverhill, Cong. ch. 50 60
Haydenville, Cong. ch. 5 48
Holbrook, Winthrop Cong. ch. 5 83
Holden, Cong. ch. 18 40
Holliston, 1st Cong. ch. 49 46
Holyoke, 2d Cong. ch. 164 63
Indian Orchard, Cong. ch. 4 45
Interlaken, Cong. ch. 10 34
Ipswich, South Cong. ch., 132; 1st Cong. ch., 20; Friend, for native worker, 50, 202 00
Lancaster, Cong. ch. 32 20
Lawrence, Lawrence-st. Cong. ch., 206.52; South Cong. ch., 8.57, 215 09
Lenox, Cong. ch. 17 00
Leominster, F. A. Whitney, 15 00
Lexington, Hancock Cong. ch. 238 51
Lincoln, Cong. ch. 30 00
Longmeadow, 1st Cong. ch. Benev. Asso., for work of Dr. G. C. Raynolds, 116 05
Lowell, 1st Cong. ch., 100.69; Eliot Cong. ch., 42.07, 142 76
Ludlow, Union ch. of Christ, 16 20
Lynn, 1st Cong. ch., 10; Central Cong. ch., 2, 12 00
Malden, 1st Cong. ch. 173 55
Mansfield, Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 19 54
Marblehead, 1st Cong. ch. 13 65
Medford, Mystic Cong. ch. 219 38
Medway, Village Cong. ch. 27 00
Middleton, Cong. ch. 5 69
Millbury, 2d Cong. ch. 18 31
Monson, Cong. ch., toward support Rev. H. J. Bennett, 128 44
Montague, Cong. ch. 33 00
Newburyport, North Cong. ch. 48 66
Newton, Eliot Cong. ch. 161 55
Newton Center, 1st Cong. ch. 863 58
Newtonville, Central Cong. ch. 133 54
North Adams, Cong. ch. 149 93
Northampton, A. L. Williston, 315; T. N. T., 39, 354 00
North Falmouth, Cong. ch. 20 00
North Wilbraham, Grace Union Cong. ch. 22 21
Oxford, Cong. ch., to const. Rev. John Penny Marvin, H. M. 100 00
Palmer, 2d Cong. ch. 41 01
Phillipston, Cong. ch. 10 00
Pittsfield, 1st ch. of Christ, 129.72; South Cong. ch., Friends, 15.50, 145 22
Plainfield, Cong. ch. 4 33
Plympton, Cong. ch. 5 50
Quincy, Atlantic Cong. ch. 8 00
Raynham, Coug. ch., Mrs. O. K. Wilbur, 100 00
Richmond, Cong. ch. 15 00
Rockport, Rev. E. P. Kelly, 20 00
Rutland, Cong. ch. 28 43
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 34 97
Shelburne, 1st Cong. ch. 69 43
Somerville, Winter Hill Cong. ch. 21 00
Southboro, Pilgrim Cong. ch. 6 60
South Braintree, Cong. ch. 4 00
South Egremont, Cong. ch. 10 70
South Hadley, Cong. ch., 11.82; Mary E. Woolley, 10, 21 82
South Hadley Falls, Cong. ch. 8 19
South Weymouth, Union Cong. ch. 45 00
Springfield, Faith Cong. ch., 40; Memorial Cong. ch., 29.39, 69 39
Sturbridge, 1st Cong. ch. 18 25
Sunderland, Cong. ch. 53 92
Sutton, Cong. ch. 9 04
Templeton, Cong. ch. 9 10
Truro, 1st Cong. ch. 5 00
Uxbridge, 1st Cong. ch., toward support Geo. M. Newell, 42 20
Warren, 1st Cong. ch. 60 40
Wellesley, Cong. ch., toward support Rev. J. C. Perkins, 224 03
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 21 50
Wendell, Cong. ch. 3 37
West Boylston, 1st Cong. ch. 5 73
West Brookfield, Cong. ch. 10 68
Westfield, 1st Cong. ch. 203 00
West Gloucester, Cong. ch. 5 00
West Haven, 1st Cong. ch. 8 00
Westport, Pacific Union Cong. ch. 9 50
West Springfield, 1st Cong. ch., 14; Park-st. Cong. ch., 5, 19 00
West Tisbury, Cong. ch. 12 00
Whately, Cong. ch. 25 00
Williamstown, ch. of Christ in the White Oaks, 4 25
Wilmington, Cong. ch. 17 73
Winchendon, North Cong. ch. 32 56
Winchester, 1st Cong. ch., of which interest on legacy of D. N. Skillings, 400, 450 00
Woburn, Montvale, Cong. ch. 1 00
Woods Hole, Cong. ch. 6 40
Worcester, Piedmont Cong. ch., of which 102.33 toward support Dr. J. B. McCord, 155.91; Pilgrim Cong. ch., 121.37; Adams-sq. Cong. ch., 37.75; Union Cong. ch., 34; Hope Cong. ch., W. G. Hall, 2; C. E. Hunt, 25; M., 1, 377 03
——, Worcester, South Conference, 39 37
——, Friend, 20 00—9,404 34

Legacies.—Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Conway, Sarah C. Forbes, by Samuel D. Conant, Adm'r, add'l, 100 00
Lowell, Mrs. Helen M. Bigelow, add'l, 34 12
Shelburne Falls, Joshua Williams, add'l, 20 00——194 12

9,598 46

Rhode Island

East Providence, Newman Cong. ch. 30 00
Providence, Union Cong. ch., of which 40 from W. K. Logee, for native preacher, 46.01; Elmwood Temple Cong. ch., 7, 53 01——83 01

Young People's Societies

New Hampshire.—Gilsum, Y. P. S. C. E. and Cong. Sab. sch., 14; Keene, Court-st. do., 30; Merrimack, 1st Y. P. S. C. E., 5; Sanbornton, do., 5; Wentworth, do., 5, 59 00
Vermont.—Benson, Y. P. S. C. E., for Shao-wu, 10 00
Massachusetts.—Athol, Y. P. S. C. E., for Mt. Silinda, 6; Boston, 2d Y. P. S. C. E. (Dorchester), 75; Campello, South Y. P. S. C. E., toward support Rev. H. P. Perkins, 50; Charlemont, 1st do., 7.50; Easthampton, Jun. Y. P. S. C. E. of 1st Cong. ch., for Mt. Silinda, 5; Granby, Y. P. S. C. E., for native preacher, India, 15; Lawrence, South Y. P. S. C. E., for Shao-wu, 7; Leominster, Y. P. S. C. E., for Shao-wu, 5; Lynn, North do., for Sendai, 12.50; Mansfield, do., for Sholapur, 8.50; Northbridge, do., 3; Pittsfield, Pilgrim Memorial do., for Pang-Chuang, 10; Walpole, Y. P. S. C. E., for Sholapur, 29.60; Wellesley, Y. P. S. C. E., toward support Rev. J. C. Perkins, 25, 259 10

328 10

Sunday Schools

New Hampshire.—Durham, Cong. Sab. sch., 15; Sanbornton, Cong Sab. sch. Mission Band, 20.55, 35 55

VERMONT.—Bennington, 2d Cong. Sab. sch., 15; Charlotte, Cong. Sab. sch., 15; New Haven, do., 4; Norwich, do, 2.15; South Royalton, do., for native catechist, India, 20; Vergennes, do., 10, 66 15

MASSACHUSETTS.—Ayer, Cong. Sab. sch., 1.18; Boston, Roslindale Cong. Sab. sch., 11.25; do., Highland Cong. Sab. sch., 10; do., Phillips Cong. Sab. sch. (South Boston), 7.61; Braintree, 1st Cong. Sab. sch., 15; Campello, South Cong. Sab. sch., toward support Rev. H. P. Perkins, 73.75; Clinton, 1st Cong. Sab. sch., toward support Rev. J. S. Chandler, 25; Holden, Cong. Sab. sch., 5; Lakeville and Taunton, Precinct Sab. sch., 5.21; Marlboro, Union Cong. Sab. sch., 15; Monson, Cong. Sab. sch., toward support Rev. H. J. Bennett, 15.93; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. Emrich, 31.59; Wellesley, Cong. Sab. sch., 8.54; Wellesley Hills, Cong. Sab. sch., Girls of Jun. Dept., toward support of child of Rev. J. C. Perkins, 2; West Newton, 2d Cong. Sab. sch., 25; Worcester, Old South Cong. Sab. sch., toward support of child of Rev. C. B. Olds, 61.41; do., Bethany Cong. Sab. sch., class 3, for Pang-Chuang, 15, 328 47

RHODE ISLAND.—East Providence, Newman Cong. Sab. sch. 14 00

444 17

MIDDLE DISTRICT

Connecticut

Abington, Cong. ch.	7 50
Berlin, 2d Cong. ch.	25 00
Bridgeport, Park-st. Cong. ch.	255 25
Bristol, 1st Cong. ch., for Marsovan station,	208 32
Brooklyn, Cong. ch.	32 00
Cheshire, Cong. ch.	40 32
Chester, Cong. ch.	17 33
Clinton, 1st ch. of Christ, for Madura Mission,	27 51
Collinsville, Cong. ch.	23 00
Derby, 1st Cong. ch.	22 39
East Glastonbury, Mrs. M. T. Hutchinson,	20 00
East Granby, Cong. ch.	5 00
East Haven, Cong. ch.	22 00
Exeter (Leonards Bridge), Cong. ch.	6 14
Greenwich, 2d Cong. ch., toward support Rev. L. Hodous,	233 93
Griswold, 1st Cong. ch.	17 25
Guilford, 1st Cong. ch.	40 00
Haddam, Cong. ch.	50
Hadlyme, Cong. ch.	21 45
Hampton, Cong. ch.	17 63
Hartford, Park Cong. ch., 155.62; Wethersfield-av. Cong. ch., 5.40,	161 02
Kent, 1st Cong. ch.	1 49
Lyme, Grassy Hill Cong. ch.	1 00
Manchester, 2d Cong. ch.	138 02
Mansfield, 1st Cong. ch.	37 55
Meriden, Center Cong. ch.	50 00
Middlebury, Cong. ch.	24 56
Middletown, South Cong. ch., 212.46; 1st Cong. ch., 37,	249 46
Milford, Plymouth Cong. ch., 16.84; 1st Cong. ch., 3.71,	20 55
Mt. Carmel, Cong. ch.	19 29
New Britain, South Cong. ch.	409 09
New Haven, Davenport Cong. ch., 74.27; Center Cong. ch., 5; L. H. C. K., 45,	124 27
Newington, Cong. ch.	18 23
New London, 2d Cong. ch.	984 12
New Milford, 1st Cong. ch., toward support Dr. J. E. Walker,	375 00
North Branford, Cong. ch.	14 20
North Greenwich, Cong. ch.	38 26
North Guilford, Cong. ch.	40 00
North Haven, Cong. ch.	65 00
North Woodbury, North Cong. ch.	17 18
Norwalk, 1st Cong. ch.	107 10
Norwich, 2d Cong. ch., 70.26; Broadway Cong. ch., 15,	85 26
Plainfield, Cong. ch.	2 00
Plymouth, Cong. ch.	7 50
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear,	27 76
Ridgefield, Cong. ch., Friend,	20 00
Salisbury, Cong. ch. and Home Dept., toward support Dr. F. D. Shepard,	19 60
Sound Beach, 1st Cong. ch.	20 00
South Glastonbury, Cong. ch.	4 50
South Windsor, 1st Cong. ch., 25; 2d Cong. ch., 23.17,	48 17
Stanwich, Cong. ch.	2 00
Stratford, Cong. ch.	2 60
Thomaston, Cong. ch.	16 59
Vernon Center, Cong. ch., of which Mrs. E. P. Hammond, 15,	19 36
Washington, 1st Cong. ch.	22 50
Watertown, 1st Cong. ch.	107 00
Wauregan, Cong. ch.	50 00
Westbrook, Cong. ch.	17 14
West Hartford, 1st ch. of Christ, toward support Rev. H. G. Bissell, 295, and to const. EDWIN H. MUNGER, H. M., 111.46; Mary O. Richards, 2.59,	409 05
West Suffield, Cong. ch.	23 53
Windsor Locks, Cong. ch.	157 15
Winsted, 1st Cong. ch., Friend, for Turkey and China, 100; 2d Cong. ch., 5,	105 00
Woodstock, 1st Cong. ch.	23 25—5,128 46
Legacies.—Coventry, Hattie E. Gilbert, by Annie F. Storrs, Ex'x,	500 00
Jewett City, James Johnson, by Edward M. Anthony, Ex'r,	63 90—563 90
	5,692 36

New York

Angola, Cong. ch., 5; Miss A. H. Ames, 5,	10 00
Binghamton, East Side Cong. ch., for Mt. Silinda,	11 67
Brooklyn, Tompkins-av. Cong. ch., 800; Plymouth Cong. ch., 683.35; J. R., 5,	1,488 35
Buffalo, 1st Cong. ch., toward support Rev. C. M. Warren, 150.05; Pilgrim Cong. ch., 15,	165 05
Camden, 1st Cong. ch.	20 54
Canandaigua, Mrs. M. M. Hillman,	25
Candor, Mrs. Mary Clarke,	2 00
Clifton Springs, Mrs. Andrew Peirce,	25 00
Cortland, 1st Cong. ch., 56.61; H. E. Ranney, 100,	156 61
Elizabethtown, Cong. ch.	15 16
Elmira, St. Luke's ch.	5 20
Farmingville, Cong. ch.	4 00
Fishkill-on-Hudson, Miss M. T. Kittredge, for work in China,	25 00
Gasport, Cong. ch.	8 50
Hamilton, Cong. ch.	20 00
Jamaica, Mrs. G. H. S. Maynard,	4 25
New York, Broadway Tab., 1,328.90; Armenian Evan. Cong. ch., 13.75,	1,342 65
Norwich, 1st Cong. ch.	12 85
Orient, Cong. ch.	18 50
Oswego, Cong. ch.	24 71
Oswego Falls, Cong. ch.	12 24
Oxford, J. C. Estelow,	10 00
Pelham, Cong. ch.	3 56
Port Leyden, 1st Cong. ch.	11 75
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds,	100 00
Richmond Hill, Union Cong. ch.	30 75
Rochester, South Cong. ch.	48 82
Rocky Point, Cong. ch.	15 00
Saugerties, Cong. ch.	5 64
Warsaw, Cong. ch.	15 26
West Bangor, Mrs. Olive Adams,	10 00
——, Friend in Central New York,	40 00—3,663 31
Legacies.—Brooklyn, Hiram G. Combes, add'l, less expenses,	88 22
	3,751 53

New Jersey

Asbury Park, 1st Cong. ch.	17 95
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen,	125 00
Haworth, Cong. ch.	3 00
Montclair, Watchung Cong. ch.	19 62
Newark, 1st Cong. ch.	18 75
Nutley, St. Paul's Cong. ch.	10 00
Orange, Orange Valley Cong. ch.	75 06
Paterson, Auburn-st. Cong. ch.	3 00
Verona, 1st Cong. ch.	1 15—273 53

Pennsylvania

Braddock, 1st Cong. ch. 8 00
Coaldale, 2d Cong. ch. 10 00
Ebensburg, 1st Cong. ch. 54 00
Philadelphia, Central Cong. ch., 22.76; Snyder-av Cong. ch., 10; (Germantown) Lilla M. Harmon, 5, 37 76
Reading, Miss Nellie Fiedler, 50
Scranton, Puritan Cong. ch. 10 00
Wilkesbarre, Puritan Cong. ch., D. W. Hughes, 10 00
Wyalusing, Mrs. S. C. Adams, 25 00
Youngsville, Mrs. H. R. Preston, 5 00——160 26

Ohio

Akron, 1st Cong. ch. 129 76
Ashland, 1st Cong. ch. 29 53
Ashtabula, 1st Cong. ch. 20 00
Aurora, Cong. ch. 21 00
Canfield, Ellen Edwards, for work in Africa, 7 00
Cincinnati, Walnut Hills Cong. ch., to const. H. IRENE BIRD, H. M., 151.03; Columbia Cong. ch., 16; Welsh Cong. ch., 10, 177 03
Cleveland, Plymouth Cong. ch., 89.45; Hough-av. Cong. ch., 43.78; 1st Cong. ch., 5; H. J. Clark, 5, 143 23
Columbus, Plymouth Cong. ch., 25.05; South Cong. ch., 4.10, 29 15
Cortland, Cong. ch. 2 00
Geneva, 1st Cong. ch. 36 51
Gomer, Welsh Cong. ch., to const. R. E. JONES, H. M. 55 00
Greenwich, 1st Cong. ch. 8 00
Hampden, Cong. ch. 10 00
Hudson, Cong. ch. 23 96
Huntsburg, K. E. Soc. 9 02
Lakewood, Cong. ch. 3 00
Marietta, 1st Cong. ch. 350 00
New London, Cong. ch. 7 00
North Olmsted, Cong. ch. 22 50
Oberlin, 1st Cong. ch., 10; W. M. Mead, 10, 20 00
Painesville, 1st Cong. ch. 17 64
Radnor, Cong. ch. 18 90
Rootstown, Cong. ch. K. E. Soc. 24 17
South Radnor, Cong. ch. 3 60
Springfield, 1st Cong. ch., 13.70; Mr. and Mrs. J. F. Petticrew, for Pang-Chuang, 7.50, 21 20
Tallmadge, Cong. ch. 35 90
Toledo, 1st Cong. ch., toward support M. M. Webster, 250; Central Cong. ch., 54.99; 2d Cong. ch., 32.75; Washington-st. Cong. ch., 9.42; do., Rev. E. B. Allen, for work among children, Shansi, 4.50, 351 66
Wayne, Cong. ch. 20 00
Weymouth, Cong. ch. 3 00—1,599 76

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 40.40; ch. of Pilgrims, 5, 45 40
Legacies.—Washington, Cyrus S. Richards, by Rev. Charles H. Richards, D.D., Ex'r, 1,171 23
1,216 63

Georgia

Atlanta, Friends, 10 00

Florida

Daytona, 1st Cong. ch., toward support Rev. C. L. Storrs, 100 00
New Smyrna, Christ Cong. ch. 6 07
Tampa, 1st Cong. ch. 1 60——107 67

Young People's Societies

CONNECTICUT.—Berlin, 2d Y. P. S. C. E., for Aruppukottai, 20; Branford, 1st do., for Pang-Chuang, 7.05; Coventry, 2d do., 5.50; Franklin, Mission Circle, 2; Griswold, 1st Y. P. S. C. E., 5; Hartford, Farmington-av. do., for Ing-hok, 15, 54 55
NEW YORK.—Parishville, Y. P. S. C. E., for Shao-wu, 9; Riverhead, Sound-av. do., 15; Rocky Point, Y. P. S. C. E., 3.95, 27 95
NEW JERSEY.—Newark, Young People's Union of Belleville-av. Cong. ch., for Aruppukottai, 7 50
90 00

Sunday Schools

CONNECTICUT.—Bridgeport, South Cong. Sab. sch., 25; do., Park-st. Cong. Sab. sch., 11.42; Brooklyn, do., 5; Farmington, 1st Cong. Sab. sch., 25; Haddam, Cong. Sab. sch., for Micronesia, 2; Hartford, Center Cong. Sab. sch., for Aruppukottai, 31.31; do., Farmington-av. Cong. Sab. sch., for Shao-wu, 20; do., Warburton Chapel, 4.81; Higganum, Cong. Sab. sch., 10; Litchfield, do., for Micronesia, 10; New Milford, 1st Cong. Sab. sch., toward support Dr. J. E. Walker, 25; Norwich, 2d do., 9; Shelton, Cong. Sab. sch., 14.80; Southport, do., for Micronesia, 5, 198 34
NEW YORK.—Buffalo, 1st Cong. Sab. sch., toward support Rev. and Mrs. C. M. Warren, 50; New York, Olivet Cong. Sab. sch., 50; do., Christ Cong. Sab. sch., 16.64; Rockaway Beach, 1st Cong. Sab. sch., 12; Smyrna, do., 18; South Hartford, do., 2.50, 149 14
NEW JERSEY.—Cedar Grove, Cong. Sab. sch. 5 00
OHIO.—Cincinnati, Plymouth Cong. Sab. sch., 2; Geneva, 1st Cong. Sab. sch., 10.80; Lorain, do., 4.72; Tallmadge, do., Home Dept., 3.10, 20 62
373 10

INTERIOR DISTRICT

Kentucky

Berea, ch. of Christ and Sab. sch. 6 00

Alabama

Midland City, Christian Hill Cong. ch. 3 75

Louisiana

Roseland, Cong. ch. 30 52
Welsh, 1st Cong. ch. 10 00——40 52

Texas

Austin, Ira H. Evans, 50 00
Dallas, Central Cong. ch. 35 00——85 00

Oklahoma

Drummond, Cong. ch. 2 00
Turkey Creek, Cong. ch. 3 50——5 50

Indiana

Bremen, Cong. ch. 4 00
Winona Lake, Federated ch. 5 00——9 00

Illinois

Alto Pass, Cong. ch. 7 34
Chesterfield, Cong. ch. 9 93
Chicago, North Shore Cong. ch., 200; Pilgrim Cong. ch., F. N. Tuthill, toward support Rev. C. L. Storrs, 200; Union Park Cong. ch., 197.44; Warren-av. Cong. ch., 57.70; New England Cong. ch., E. W. Blatchford, 50; 1st Cong. ch., 42.45; University Cong. ch., 40; Plymouth Cong. ch., 28.20; Sedgwick-st. Cong. ch., 25; Christ Ger. Cong. ch., of which 2.83 from Ladies' Aid Soc., 17.70; Fellowship Cong. ch., 10; Garfield Park Cong. ch., 8.26; Covenant Cong. ch., 4.40; I. K. Hamilton, 300; H. A. Smith, 100; Ernest Kimball, toward support Dr. W. A. Hemingway, 5; J. G. Roomian, 5; H. C. Dawson, .25, 1,291 40
Evanston, 1st Cong. ch. 75 00
Joliet, Rev. S. Penfield, 5 00
Lagrange, 1st Cong. ch. 81 05
Laharpe, Cong. ch. 24 30
Marseilles, 1st Cong. ch. 12 90
Park Ridge, 1st Cong. ch., 9.10; Ger. Cong. ch., 5, 14 10
Payson, J. K. Scarborough, 100 00

Pacific School of Religion Berkeley, Calif.

Quincy, 1st Union Cong. ch.	69 02	
Rock Falls, Cong. ch.	13 35	
Rockford, 2d Cong. ch., of which Ralph Emerson, 100,	220 85	
Waukegan, Cong. ch.	5 35	2,128 79

Michigan

Allegan, 1st Cong. ch.	14 05	
Almont, 1st Cong. ch.	2 40	
Ann Arbor, 1st Cong. ch.	91 50	
Benzonia, Cong. ch.	83 00	
Calumet, 1st Cong. ch.	109 70	
Charlevoix, 1st Cong. ch.	22 85	
Clinton, Cong. ch.	20 00	
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson,	40 45	
Gaylord, 1st Cong. ch.	8 30	
Grand Rapids, Park Cong. ch., toward support Dr. C. R. Hager, 25; Plymouth Cong. ch. Miss. Soc., for native preacher, Madura, 7,	32 00	
Hancock, Cong. ch.	50 89	
Hudson, 1st Cong. ch.	23 33	
Lansing, Plymouth Cong. ch., 88.72; Mayflower Cong. ch., 5,	93 72	
Litchfield, 1st Cong. ch.	7 70	
Memphis, Cong. ch.	3 50	
Muskegon, 1st Cong. ch.	34 00	
Port Huron, 1st Cong. ch.	100 00	
Portland, Cong. ch.	4 30	
Saginaw, Genesee-av. Cong. ch.	1 00	
St. Clair, Cong. ch.	4 34	
Traverse City, 1st Cong. ch.	4 55	
Vermontville, 1st Cong. ch.	10 25	761 83

Wisconsin

Annaton, Cong. ch.	2 00	
Appleton, 1st Cong. ch.	3 00	
Beloit, 2d Cong. ch., 60; 1st Cong. ch., 30,	90 00	
Blake's Prairie, Cong. ch.	11 00	
Bloomington, Cong. ch.	25 00	
Buckwheat Ridge, Cong. ch.	3 00	
Burlington, Plymouth Cong. ch., toward support Dr. C. F. Rife,	30 30	
Clinton, Cong. ch.	11 25	
Elkhorn, Cong. ch.	12 50	
Endeavor, Cong. ch.	5 00	
Farview, Cong. ch.	4 00	
Hayward, Cong. ch.	20 00	
Lima, Union Cong. ch.	6 15	
Mazomanie, Cong. ch.	11 60	
Milwaukee, Grand-av. Cong. ch., 155.90; Plymouth Cong. ch., 50,	205 90	
Mukwonago, Cong. ch.	3 00	
Nekoosa, Cong. ch.	1 15	
New Richmond, Cong. ch.	16 70	
Osseo, Cong. ch.	2 11	
Viroqua, Cong. ch.	26 00	
West Salem, Cong. ch.	22 05	511 71
Legacies.—Beloit, Mrs. Ellen B. French, add'l,		16 88
		528 59

Minnesota

Alexander, 1st Cong. ch.	40 00	
Austin, 1st Cong. ch.	86 58	
Excelsior, Cong. ch.	10 40	
Faribault, Cong. ch.	101 67	
Fergus Falls, Cong. ch.	13 00	
Glenwood, Union Cong. ch.	7 00	
Groveland, Cong. ch.	3 50	
Hutchinson, 1st Cong. ch.	20 00	
Medford, Cong. ch., of which D. S. Piper, 100, to const. himself, H. M.	102 00	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clarke, 120; Fifth-av. Cong. ch., 82; Pilgrim Cong. ch., 55; Park-av. Cong. ch., 18.77; Linden Hills Cong. ch., 15; Lyndale Cong. ch., 2; F. W. Lyman, 100,	392 77	
Northfield, Cong. ch.	36 13	
Red Wing, Friend,	25 00	
Rochester, W. J. Eaton,	50 00	
St. Paul, Olivet Cong. ch., for native teacher, Turkey, 40.21; Ger. Cong. ch., 4,	44 21	
Sauk Center, Cong. ch.	9 70	
Waseca, Cong. ch.	7 84	
——, S.	5 00	954 80
Legacies.—St. Paul, Anson Blake, by Charles T. Thompson, Ex'r, add'l,		750 00
		1,704 80

Iowa

Atlantic, Cong. ch.	49 50	
Belmond, 1st Cong. ch.	18 50	
Charles City, Cong. ch.	24 16	
Clay, Cong. ch.	7 00	
Council Bluffs, 1st Cong. ch.	34 92	
Creston, 1st Cong. ch.	51 60	
Danville, Cong. ch., for Sholapur,	69 10	
Des Moines, Plymouth Cong. ch.	75 00	
Dewitt, Cong. ch.	7 00	
Dubuque, Summit Cong. ch.	20 00	
Dunlap, 1st Cong. ch.	53 50	
Hampton, 1st Cong. ch.	35 00	
Hartwick, Cong. ch.	3 50	
Ionia, Cong. ch. and Sab. sch., for Station Plan,	10 30	
Manchester, Cong. ch.	66 36	
Monona, Cong. ch., of which Rev. B. H. Cheney, 5, for Mt. Silinda,	15 17	
Montour, R. M. Tenny,	500 00	
Niles, Cong. ch.	3 85	
Osage, 1st Cong. ch.	93 40	
Parkersburg, Cong. ch.	8 00	
Pleasant Grove, Cong. ch.	4 15	
Silver Creek, Cong. ch.	3 07	
Victor, Cong. ch.	12 68	
Webster City, Cong. ch.	22 90	
Winthrop, Cong. ch.	14 06	1,202 72

Missouri

Cameron, 1st Cong. ch.	30 00	
Lebanon, Cong. ch.	25	
St. Louis, Fountain-pk. Cong. ch., 39.30; Olive Branch Cong. ch., 2.60,	41 90	
Springfield, 1st Cong. ch., 64.25; Pilgrim Cong. ch., 3.25,	67 50	
Webster Grove, Old Orchard Cong. ch.	10 00	149 65

North Dakota

Elbowoods, Cong. ch. and Sab. sch.	10 00	
Esmond, Cong. ch.	3 00	
Fessenden, Ger. Cong. ch.	16 50	
Fort Berthold, Cong. ch. and Sab. sch.	1 00	
Glen Ullin, Cong. chs.	50 00	
Hesper, Cong. ch.	3 78	
Kulm, 1st Cong. ch.	50 00	
Wahpeton, 1st Cong. ch.	4 00	138 28

South Dakota

Aberdeen, Plymouth Cong. ch.	4 55	
Deadwood, Cong. ch.	8 00	
De Smet, 1st Cong. ch.	6 00	
Faulkton, Cong. ch.	5 00	
Redfield, Cong. ch., of which Otto Johnson, 25,	26 93	
Watertown, 1st Cong. ch.	16 00	
Wessington Springs, Cong. ch.	26 34	92 82

Nebraska

Crete, 1st Cong. ch.	85 00	
David City, Cong. ch.	19 35	
Lincoln, Plymouth Cong. ch.	50 18	
Newman Grove, Cong. ch.	7 65	
Norfolk, 1st Cong. ch.	36 00	
Ogalalla, 1st Cong. ch.	9 10	
Plainview, 1st Cong. ch.	25 00	
Wahoo, Cong. ch.	12 88	
West Hamilton, Cong. ch.	3 00	248 16

Kansas

Centralia, Cong. ch.	30 00	
Ford, Cong. ch.	3 00	
Great Bend, Cong. ch.	13 70	
Kansas City, Mrs. Isabella J. Tucker,	2,289 48	
Kinsley, Cong. ch.	25 00	
Kirwin, 1st Cong. ch.	15 00	
Smith Center, 1st Cong. ch.	9 13	
Topeka, Central Cong. ch., 54.11; Pauline Cong. ch., 3,	57 11	2,442 42

Montana

Dillon, Robert Clark,		10 00

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 203; 2d Cong. ch., 2.60, 205 60
Denver, Plymouth Cong. ch. 410 23
Eaton, Cong. ch., Men's K. E. Soc., for Pang-Chuang, 6 73
Fort Collins, Cong. ch. 20 00
Fresno, Ger. Zion Cong. ch. 35 00
Loveland, 1st Ger. Cong. ch. 48 21
Montrose, Miss A. R. Brown, 1 00 —726 77

Young People's Societies

Arkansas.—Rogers, Y. P. S. C. E., for Shao-wu, 25 00
Oklahoma.—Drummond, Y. P. S. C. E. 1 00
Indiana.—Orland, 1st Y. P. S. C. E. 7 50
Illinois.—Forest, Y. P. S. C. E., 10; Jacksonville, do., for Shao-wu, 10; Oak Park, 3d do., for Mt. Silinda, 10; Roscoe, Y. P. S. C. E., 10; Rosemond, do., 15; Strawn, do., 10, 65 00
Michigan.—Almont, 1st Y. P. S. C. E., 4; Fremont, do., 4.70; Saginaw, Jun. Y. P. S. C. E. of Genesee-av. Cong. ch., .50, 9 20
Minnesota.—Minneapolis, Fremont-av. Y. P. S. C. E., for Shao-wu, 15 00
Iowa.—Doon, 1st Y. P. S. C. E. 3 00
Missouri.—Kidder, Y. P. S. C. E., 3; Lebanon, do., toward support Rev. J. H. DeForest, 10, 13 00
Nebraska.—Albion, Y. P. S. C. E., for medical work, Pang-Chuang, 7.50; David City, do., 1, 8 50
147 20

Sunday Schools

Mississippi.—Tougaloo, Union Sab. sch. of Tougaloo Univ., for Shao-wu, 30 00
Illinois.—Chicago, Washington Park Cong. Sab. sch., 17.50; do., Bethesda do., 10; De Long, do., 10; Sterling, 1st do., 5; West Chicago, do., 25, 67 50
Michigan.—Hancock, Cong. Sab. sch., 34.66; Wolverine, do., 2, 36 66
Wisconsin.—Burlington, Plymouth Cong. Sab. sch., for Pang-Chuang, 7.50; Lima, Union Cong. Sab. sch., .85, 8 35
Minnesota.—Minneapolis, Lyndale Cong. Sab. sch., for Mt. Silinda, 16.50; do., 5th-av. Cong. Sab. sch., 10; St. Paul, Ger. Cong. Sab. sch., 1.00; Sauk Center, Cong. Sab. sch., 2.20, 29 70
Iowa.—Charles City, Cong. Sab. sch. 19 23
Missouri.—St. Louis, Fountain Park Cong. Sab. sch., for Shao-wu, 30 00
Nebraska.—Doniphan, Cong. Sab. sch., 7.01; McCook, Ger. Cong. Sab. sch., 5, 12 01
233 45

PACIFIC DISTRICT

Utah

Provo, Cong. ch. 8 00

Washington

Anacortes, Mrs. J. B. and Geo. M. Hagadorn, 10 00
Bellevue, 1st Cong. ch. 4 70
Clear Lake, Cong. ch. 2 07
Granite Falls, Union Cong. ch. 14 00
Lacrosse, Rev. Henry Vogler and father, 5 00
Oakesdale, Mr. and Mrs. A. F. Woodward, for Ing-hok, 60 00
Odessa, Emmaus Ger. Cong. ch. 25 00
Paha, Sam. Pflugrath, 5 00
Quincy, Ger. Salem Cong. ch. 14 10
Seattle, Pilgrim Cong. ch., 133.41; Green Lake Cong. ch., 10.94; J. A. Moore, for work in Lintsing, 500, 644 35 —784 22

California

Berkeley, 1st Cong. ch., 100; L. J. and Miss Barker, toward support Rev. F. F. Goodsell, 72, 172 00
Corona, Cong. ch. 5 00
Etiwanda, Cong. ch. 10 00
Fair Oaks, Miss M. M. Putnam, 5 00
Fresno, Ger. ch. of the Cross, 90 00
Fruitvale, Cong. ch. 33 00
Haywards, Cong. ch. 10 00
Lodi, Cong. ch. 7 00
Los Angeles, Vernon Cong. ch., 40; O. S. Adams, 5; J. M. S., toward support Rev. V. P. Emerson, 10, 55 00
Nordhoff, Mrs. J. R. Gelett, 10 80
Oakland, 2d Cong. ch. 6 00
Oroville, Cong. ch. 25 05
Oxnard, Rev. J. A. Ainslie, 4 25
Palermo, Cong. ch. 7 00
Pasadena, Lake-av. Cong. ch. 20 00
Pomona, Pilgrim Cong. ch. 1,000 00
Redlands, 1st Cong. ch., In memory of Rev. J. M. R. Eaton, 100 00
San Francisco, World-Wide Chinese Miss. Soc. 10 00
San Jacinto, Cong. ch. 8 25
Soquel, Cong. ch. 18 00 —1,596 35

Territory of Hawaii

Honolulu, Mr. and Mrs. C. M. Cooke, 100 00

Young People's Societies

California.—Lodi, Y. P. S. C. E., for Sendai, 30; Oroville, do., 5.75; San Francisco, 1st do., toward support Dr. H. H. Atkinson, 25; Soquel, do., 5; Whittier, Jun. Y. P. S. C. E. of Plymouth Cong. ch., for Shao-wu, 10, 75 75

Sunday Schools

Idaho.—Hope, Cong. Sab. sch., toward support of child of Dr. F. F. Tucker, 75
Washington.—Kirkland, Cong. Sab. sch., 4; Spokane, Plymouth Cong. Sab. sch., for Harpoot, 10, 14 00
California.—Fresno, 1st Cong. Sab. sch., 5.60; Fruitvale, do., 4.25; Oakland, 2d Cong. Sab. sch., 8; Pasadena, Lake-av. Cong. Sab. sch., 10.95, 28 80
43 55

MISCELLANEOUS

Turkey

Sofia, W. W. 20 00

FROM WOMAN'S BOARDS

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,221 54
For Aintab Seminary, 90 67
For furlough expenses, Miss Evelyn Clark, 300 00
For salary, Miss Baird, 253 00
For insurance A. C. G. C. 176 18
For salary, Miss Robinson, 381 31
For repairs, Uduvil, 500 00
For work in Sappora, 561 50
For salary, Miss Case, 250 00 —14,734 20

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 2,500 00

Additional Donations for Special Objects

Maine.—Alfred, Cong. ch., Circle of King's Daughters and Sons, for Okayama Orphanage, 2 00
New Hampshire.—Bath, Rev. W. P. Elkins, for *Zornitsa*, 1.20; Manchester, 1st Cong. Sab. sch., Happy Workers, for work, care Rev. J. P. Jones, 10; do., Isaac Huse, for pupil, care Mrs. G. P. Knapp, 5; Mt. Vernon, The Hearthstone, for native worker, care Rev. E. Fairbank, 50; West Lebanon, Jun. Y. P. S. C. E., for work, care Rev. J. L. Fowle, 3.30, 69 50
Vermont.—Benson, Jun. Y. P. S. C. E., for boys' school, Ing-hok, 5.25; Enosburg Center, Memorial Cong. ch., Gentlemen's Foreign Miss. Asso., for pupil, care Miss M. M. Patrick, 25; Salisbury, Y. P. S. C. E., for native helper, care Rev. H. C. Hazen, 15, 45 25

MASSACHUSETTS.—Athol, Y. P. S. C. E., for pupil, care Rev. H. C. Hazen, 25; Attleboro Falls, Central do., for do., 10; Boston, Mt. Vernon ch., Friend, for work, care Rev. C. R. Hager, 200; do., do., do., for do., 3; do., Chinese Mission of N. E. Aux. American S. S. Union, for do., 27.52; Dalton, Cong. ch., 16.71, and Y. P. S. C. E., 25, all for use of Rev. T. A. Elmer; East Bridgewater, Union Cong. Sab. sch., for Bible-woman, care Rev. J. X. Miller, 25; Fall River, Miss E. A. Lyman, for pupil, Ahmednagar, 5; Fitchburg, Rollstone Cong. Sab. sch., Prim. Dept., for pupil, care Dr. W. O. Ballantine, 20; Lawrence, United Cong. ch., for pupil in St. Paul's Institute, 40; Monson, Cong. Sab. sch., Prim. Dept., for pupil, care Miss E. B. Fowler, 22; No. Brookfield, Mrs. J. C. Whiting, for pupil in St. Paul's Institute, 40; Salem, Tab. Cong. ch., Pro Christo Soc., for work, care Mrs. D. S. Herrick, 5; Shelburne, Y. P. S. C. E., for pupil, care Rev. W. P. Clarke, 12.50; So. Hadley, Anne S. Young, for pupil, care Rev. H. T. Perry, 25; Swampscott, Cong. Sab. sch., Prim. Dept., for Okayama Orphanage, 7.69; Westfield, 1st Cong. Sab. sch., for pupil, care Rev. G. P. Knapp, 25; West Wareham, Mrs. J. R. Morse, for pupil, care Mrs. R. Winsor, 15; Worcester, Hope Y. P. S. C. E., for native worker, care Rev. E. H. Smith, 18; do., C. H. Morgan, for hospital, care Dr. H. N. Kinnear, 200, 767 42

CONNECTICUT.—Hartford, Chinese Sab. sch. of Farmington-av. Cong. ch., for native worker, care Rev. C. R. Hager, 90; do., Village-st. Mission Sab. sch., for pupil, care Rev. F. E. Jeffery, 15; do., Sarah B. Colver, for work, care Rev. J. S. Porter, 25; Madison, Y. P. S. C. E., for use of Rev. R. A. Hume, 15; Meriden, 1st Cong. Sab. sch., for pupils, care do., 33.53; New London, Mrs. J. N. Harris, for pupil, care Rev. G. P. Knapp, 200; North Madison, Y. P. S. C. E., for work, care Rev. E. P. Holton, 15; South Windham, do., for pupil, care Rev. E. H. Smith, 10; Waterbury, Bunker Hill Cong. ch., for work, care Rev. G. G. Brown, 16; West Hartford, 1st ch. of Christ, Jun. Aux., for use of Mrs. H. G. Bissell, 10, 429 53

NEW YORK.—Castile, Sanitarium Miss. Soc., for work, care Miss F. K. Bement, 25; Malone, Lucia Gilbert, for hospital, care Dr. F. D. Shepard, 100; Osceola, Y. P. S. C. E., for work, care Rev. H. H. Riggs, 15; Port Chester, Letitia Simons, for pupil, St. Paul's Institute, 25; Port Leyden, 1st Y. P. S. C. E., for work, care Rev. H. C. Hazen, 12, 177 00

NEW JERSEY.—East Orange, Trinity Cong. ch., for Madura College, 151 45

PENNSYLVANIA.—Edwardsville, Welsh Cong. ch., Jun. Y. P. S. C. E., for pupil, care Rev. J. P. Jones, 45.57; Haverford, W. W. Baker, for pupil, care Miss M. E. Kinney, 27; Philadelphia, H. K. Heebner, for work, care Miss F. K. Heebner, 26, 98 57

OHIO.—Cincinnati, Walnut Hills Cong. ch., for school, Madura, 15; Cleveland, Rev. D. Goddard, for land, care Rev. L. Hodous, 10; Columbus, M. S. B., through Mrs. W. P. Little, for use of Rev. G. M. Gardner, 50; New Milford, Cong. ch., for work, care Rev. C. R. Hager, 23; Oberlin, Amelia R. Gaston, for use of Rev. G. D. Wilder, 15; do., Rev. H. Smith, for use of Rev. C. R. Hager, 5; Rock Creek, Cong. ch. and Sab. sch., all for work, care Dr. H. N. Kinnear, 10; Unionville, Mr. and Mrs. E. L. Morris, for work, care do., 5, 133 00

DISTRICT OF COLUMBIA.—Washington, Mount Pleasant Cong. Sab. sch., for pupil, care Miss A. L. Millard, 30; do., 1st Cong. Sab. sch., for work, care Mrs. L. S. Gates, 13, and for work, care Mrs. F. D. Wilder, 5, 48 00

INDIANA.—Michigan City, Ger. Y. P. S. C. E., for use of Rev. C. R. Hager, 5 00

ILLINOIS.—Chicago, Grace Cong. ch., Mr. and Mrs. J. A. Werner, for pupil, care Rev. H. G. Bissell, 120, and for native helper, care do., 10; do., Grace Cong. Sab. sch., J. A. Werner's class, for do., 12.50; do., 1st Lutheran Ger. Cong. ch., for work, care Rev. C. R. Hager, 10; do., Garfield-pk. Cong. ch., for pupil, care Mrs. R. Winsor, 7; do., Salem Evan. ch. Ladies' Soc., for pupil, care Mrs. R. Winsor, 3.75; do., W. I. Phillips, for student, care Dr. F. F. Tucker, 20; Earlville, Cong. ch., for use of Dr. D. M. B. Thom, 13; Elgin, 1st Y. P. S. C. E., for pupil, care Miss A. U. Hall, 25; Oak Park, 2d Cong. Sab. sch., for work, care Rev. C. A. Nelson, 23.99; do., do., H. F. Sayles, for native helper, care Rev. F. R. Bunker, 10; do., 3d Cong. Sab. sch., for work, care Rev. T. D. Christie, 4.43; Peoria, Union ch. Y. P. S. C. E., for work, care Rev. Paul Corbin, 6; Wheaton, J. W., for use of Rev. W. M. Stover, 50; ——, Friend, for work, care Rev. S. C. Bartlett, 1, 316 67

MICHIGAN.—Allenville, Cong. ch., for pupil, care Mrs. C. A. Nelson, 3; Casnovia, Mr. and Mrs. F. C. Laslette, for native helper, care Rev. W. H. Sanders, 25; Grand Rapids, Park Cong. Sab. sch., 18.75; Plainfield-av. Y. P. S. C. E., 7.50, Wallin Memorial do., 3, Smith Memorial Three O'Clocks, .50, Plymouth Y. P. S. C. E., 1, all toward support S. L. Caldwell; Leroy, Cong. ch., for pupil, care Miss R. M. Bushnell, 35, 93 75

MISSOURI.—La Belle, through Mrs. S. F. Johnson, for school, care Mrs. L. O. Lee, 22 00

NEBRASKA.—Crete, E. F. Stephens, for work, care Rev. E. W. Ellis, 40; Fairmont, Friend, for pupil, care Rev. I. M. Channon, 10; Kearney, Y. P. S. C. E. of Presb. ch., for use of Rev. Thomas King, 5, 55 00

COLORADO.—Boulder, 1st Cong. ch., Jun. Y. P. S. C. E., for pupil, Marathi, 20 00

IDAHO.—Clarkfork, Cong. ch., Rev. V. W. Roth, for work, care Rev. E. W. Ellis, 5; Mountain Home, Jun. Y. P. S. C. E., for pupil, Marathi, 5.50; do., Cong. Sab. sch., for do., 3.20, 13 70

WASHINGTON.—Seattle, J. A. Moore, for touring outfit for Rev. E. W. Ellis, 500 00

CALIFORNIA.—Lordsburg, Wm. Linderman, for native helper, care Rev. C. R. Hager, 35; Mills College, Mrs. C. T. Mills, for use of president of Batticotta College, 55, 90 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For pupil, care Miss Inez L. Abbott,	25 00
	3,062 84
Donations received in December,	57,714 51
Legacies received in December,	2,804 35
	60,518 86

Total from September 1, 1907, to December 31, 1907. Donations, $167,922.12; Legacies, $22,932.99 = $190,855.11.

Advance Work, Micronesia

MASSACHUSETTS.—Lee, Cong. Sab. sch. 10 00

Ruth Tracy Strong Fund
(For work at Beira, East Africa)

For Plant

IOWA.—Clarion, Cong. ch. Woman's Miss. Soc., 4; Grinnell, Rev. Chas. Noble, 5; do., Rev. L. F. Parker, 5, 14 00

For Expense

CONNECTICUT.—Wethersfield, Cong. ch. Foreign Miss. Aux. 5 00

MISSISSIPPI.—Mound Bayou, Rev. B. F. Ousley, 10 00

ILLINOIS.—Chicago, New England Cong. ch., Mrs. L. Gilbert, 5; South Chicago, Rev. G. H. Bird, 5; Oak Park, Miss Belle H. Booth, 5, 15 00

MICHIGAN.—Battle Creek, A. Binkhorst, 5 00

35 00